

J. LIXON

WISDOM'S DECIMAL

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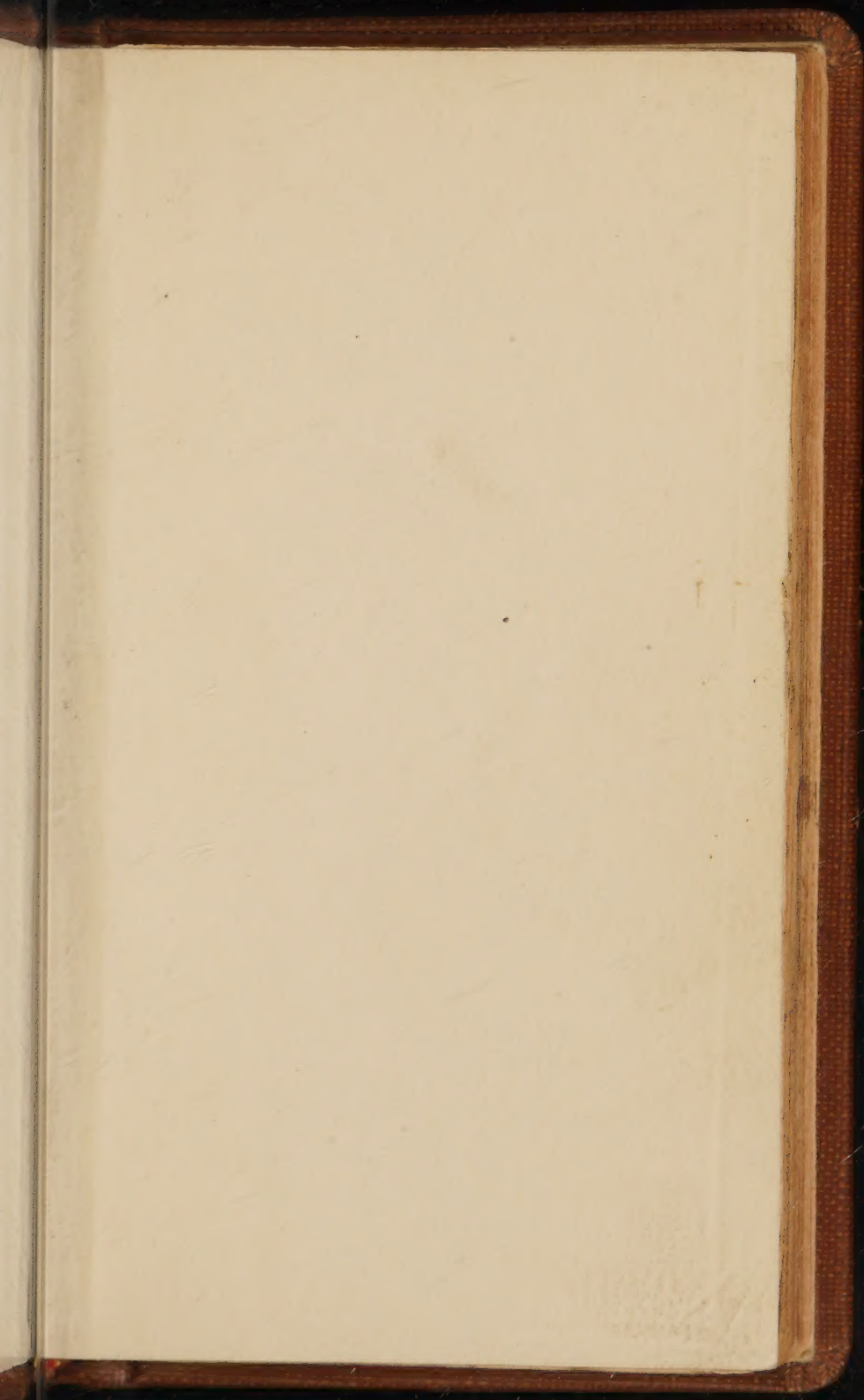


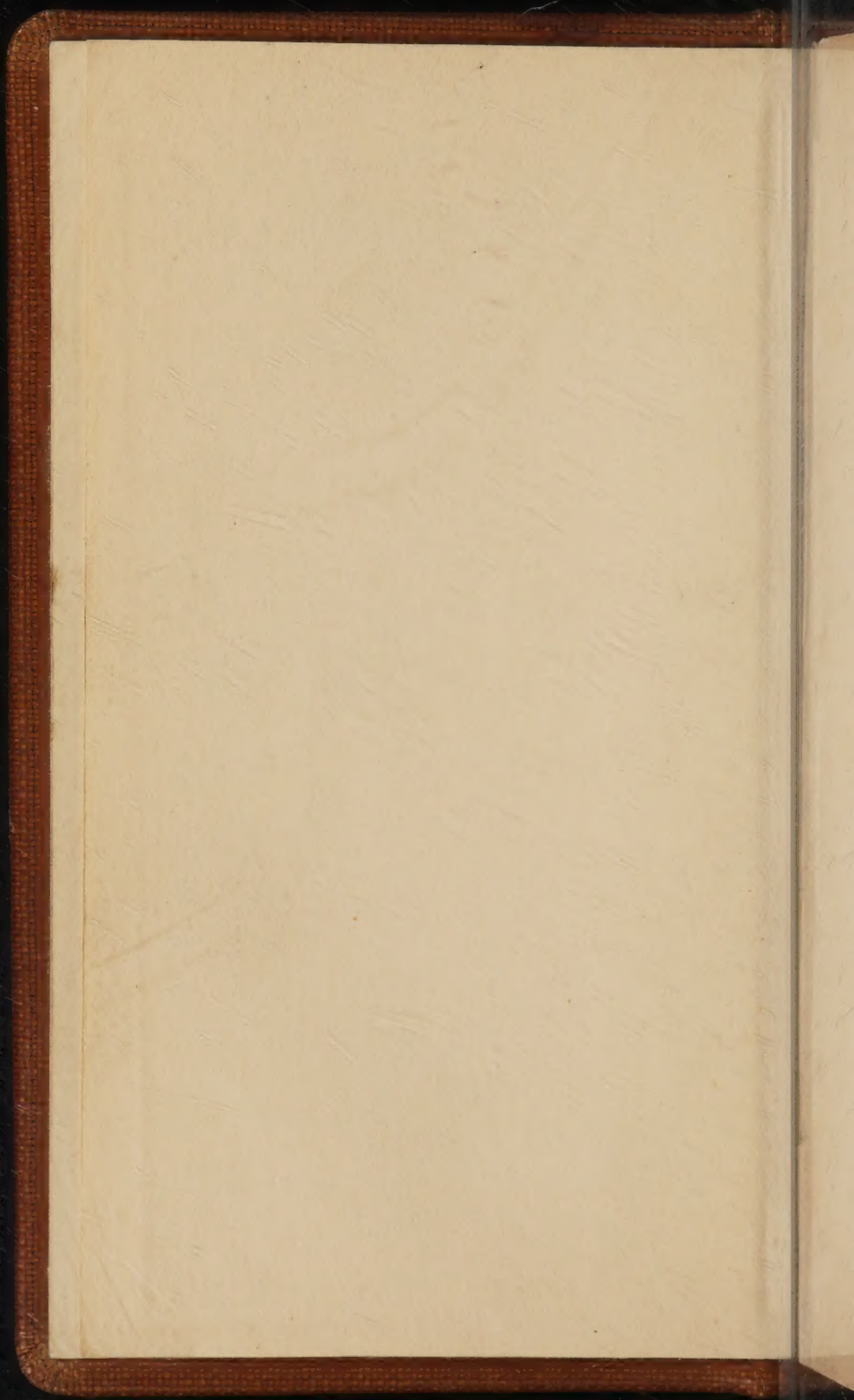


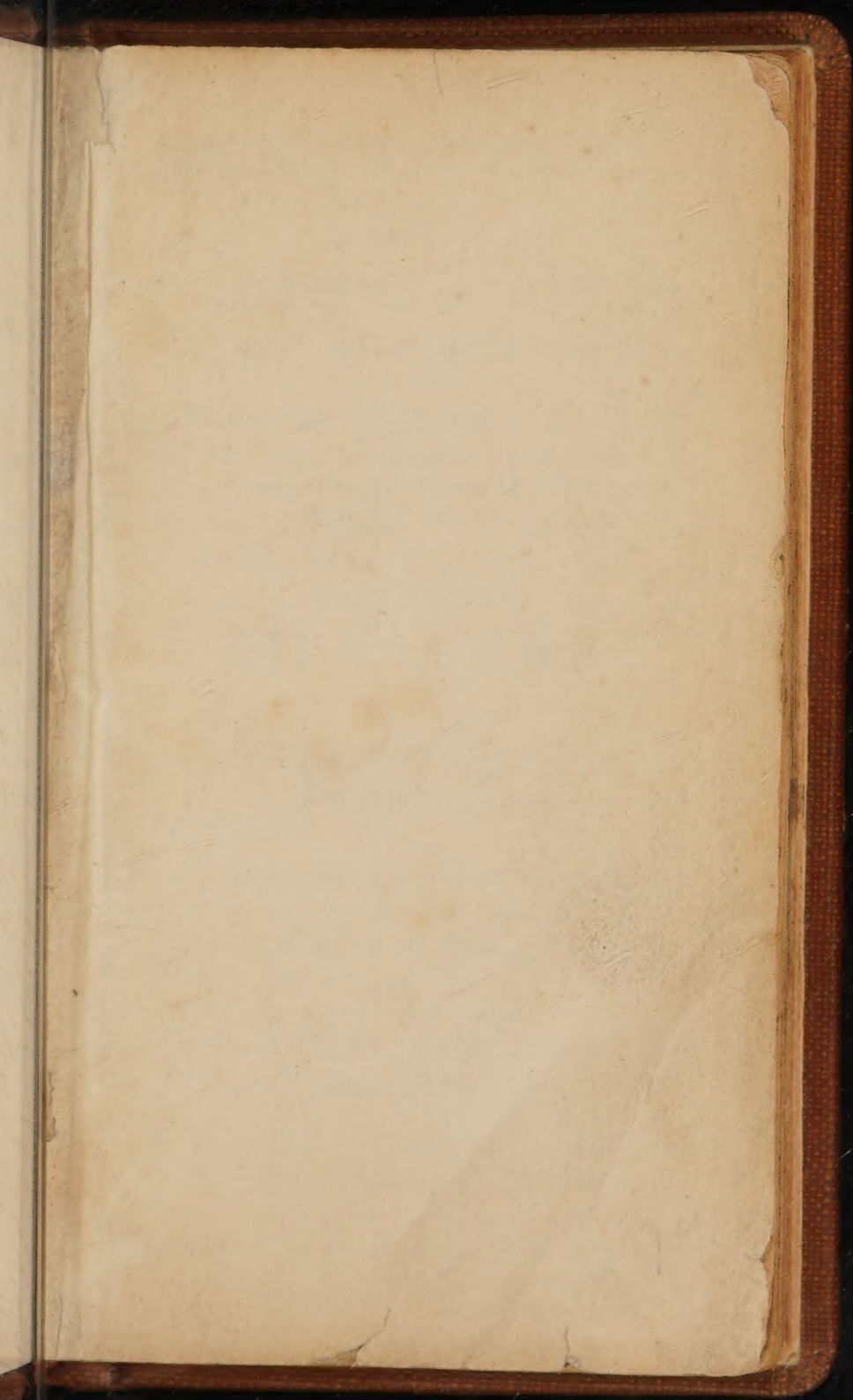
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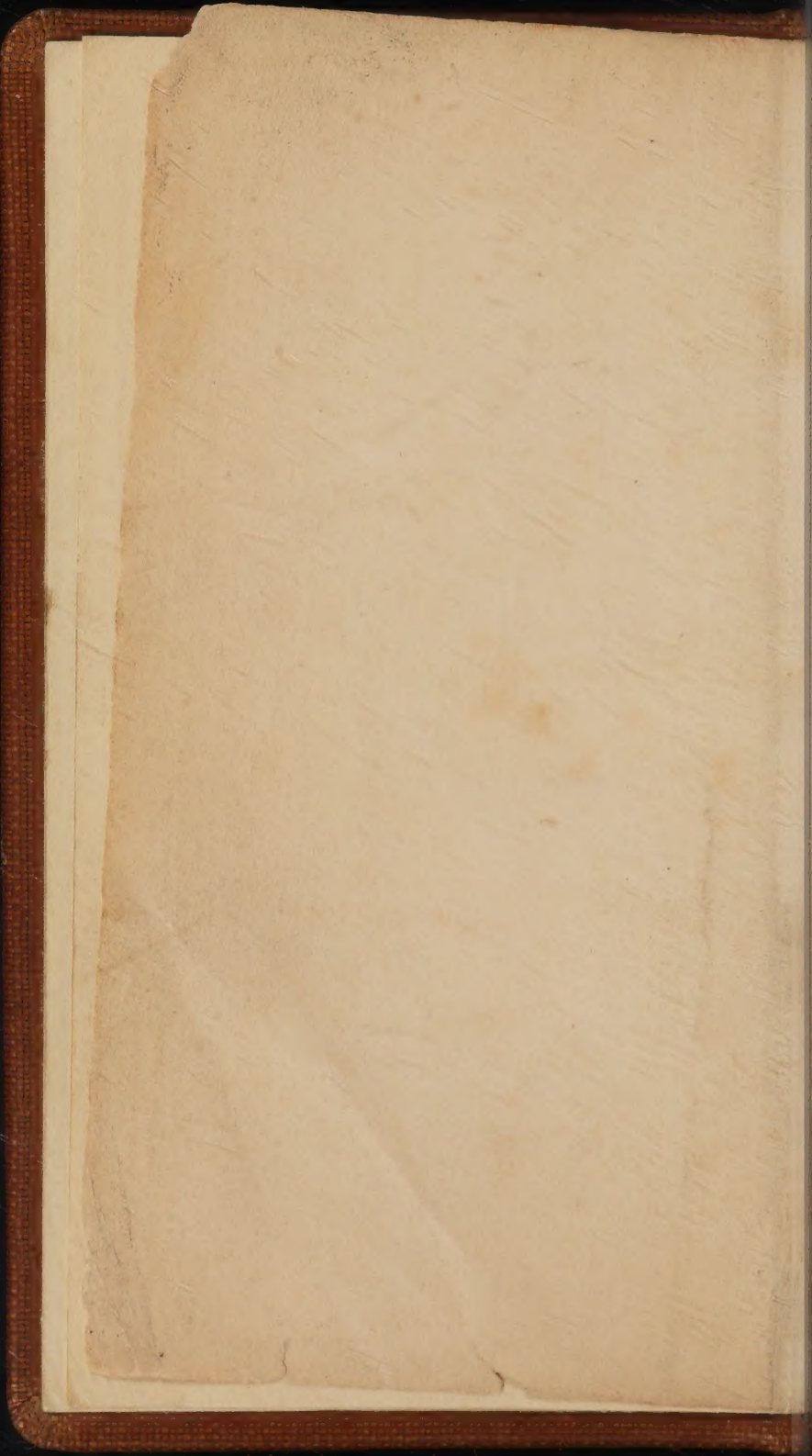
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Wisdom's Dictates:

O R,

APHORISMS and RULES,

Physical, Moral, and Divine,

For Preserving the Health of the Body,
and the Peace of the Mind ; fit to be Re-
garded and Practised by all that would
Enjoy the Blessings of the present and
future World.

To which is added,

A BILL of FARE

O F

Seventy five Noble Dishes of Excellent
Food, far exceeding those made of Fish
or Flesh.

Which Banquet I present to the Sons
of Wisdom, or such as shall decline that
depraved Custom of Eating Flesh and
Blood.

By **THO. TRYON**, *Student in Physick, and
Author of Pythagoras's Mystick Philosophy
Revived, wherein the Mysteries of Dreams,
Visions, Angels and Spirits, are unfolded, and
their secret Communications to Mankind.*

L O N D O N, Printed for John Salusbury,
at the Rising-Sun in Cornhill, 1696.



THE
AUTHOR
TO THE
READER
WISHETH
Health and a Sound Mind.

AS I have on several Occasions endeavoured to Recommend those most necessary Virtues, Temperance and Sobriety, to the practice of Men, and to inform them (according to that Talent I have received from the meer Grace and free Bounty of the Lord) of the Things that appertain to their Peace; so though many of these Aphorisms, or the Substance of several of them, may be found occasionally dispersed in several of our Writings, yet I thought

To the Reader.

it might not be unuseful to some to present them altogether, and hope by the Blessing of the most High, these plain short Memorials may yield some Fruit to those that shall peruse them, if they come prepared with Minds to receive Truth in the Love thereof, and practice what their own Consciences cannot but inform them is their Duty.

For this is the Method our Saviour prescribed to his Disciples, to come to the right knowledge of Divine Truths, viz. by the doing of God's Will. He that does my Father's Will (saith he) shall know of the Doctrine whether it be of God or no; he is a true Christian indeed, not he that is only Book taught, but he that is God taught, he that hath an Unction from the Holy One, (as the Apostle calleth it) that teacheth him all Things. I confess Ink and Paper cannot never make us Christians, can never beget a new Nature, or a living Principle in us, cannot never form Christ, or any true Notions of Spiritual things in our Hearts, the Gospel, that new Law which Christ delivered to the World, it is not merely a Letter without us, but a quickening Spirit within us; Rules, Maxims, or Directions, could never yet, of themselves, beget the least glimpse of true Heavenly Light, the least Sap of Saving Knowledge in any Heart, all this is but the Grabbling of the poor dark Spirit of Man after Truth, to find it out with his own endeavours, and to feel it with his own cold and benumm'd Hands; Words and Syllables, which are but dead things, and cannot possibly convey the living Notions of Heavenly Truths to us; The secret Mysteries of a Divine Life of a meer Nature cannot be truly understood, except the Soul be kindled from within,

To the Reader.

awakened into the Life of them; A Painter that would draw a Rose, though he may shew some likeness of it in Figure and Colour, can never paint the Scent and Fragrancy; or he could draw a Flame, he cannot put a constant heat into his Colours: All the Skill of Curing Artisans and Mechanicks, cannot put a Principle of Life into the most Exquisite Statue of their making; Men and Books may propound some Directions to us, that may set us in such a way of Life and Practice as in which we shall at least find it within our selves, and be experimentally acquainted with it, but they cannot reach us Virtue like a Mechanick Art or Trade; no, no, there is a Spirit in Man, and the Inspiration of the Almighty giveth this Understanding, but we shall not meet with this Spirit any where (though it be near to every one) but in the way of Obedience, therefore whatever Rules or Advices thou meetest with here, of the truth of which thou art convinced, immediately up, and be doing, put in practice, and continue therein with Constancy and Resolution, and then thou shalt be able to taste and feel, and witness the Excellency thereof, not from any Words, but from the Evidence of their own Souls, and so become capable and disposed to entertain the rest and other more sublime Virtues.

Dispise not the Rules for promoting Health and Temperance, the ways of God and Nature are plain and simple, but mighty in operation and effects; the Body is as an Instrument to the Soul, and being out of Tune, no harmony can be expected in the Microcosm. The Curious may expect these Axioms should be more methodically placed, but as I wrote them down as they sprang up in my Mind, so I have observed Poets,
That

To the Reader.

That a careless mixture makes the whole more pleasant to the Eye and Radolent, then if every sort of Flowers, and fragrant Herbs, were put together by themselves. Read and Practise, turn thy Eyes inwards, and wait at Wisdom's Gates; separate thy self from the Ways of the Multitude, and the Lord, from whom alone proceeds every good and perfect Gift, give thee Understanding in all Things.

Farewel.

Wisdom's

Wisdom's Dictates :

O R,

A P H O R I S M S

Physical, Moral, and Divine, &c.

1. **T**H E first step to Wisdom is to know thy self, the Consummation of it, to know God thy Creator.

2. Nature is the Art of God, or that Distinct property wherewith he hath enlued every thing in the Universe.

3. There is not a greater Note of Folly than to be Ignorant of the true Value and Knowledge of the Things that are.

4. Therefore follow not the Opinions of the vulgar, for they generally slight and despise things precious and excellent, and admire things vile and pernicious.

5. Take not the Name of thy Creator in thy Mouth, except thou hast some inward Sense of his wonderful Power, Virtue, Strength, Beauty, and Majesty, and that he is the All, the Sustain- and Preserver of thy self and all Beings.

6. Honour not the Sepulchres of the Saints, and Wile Ancients, and at the same time Storm

the present Prophets that appear in the same Spirit of Wisdom.

7. Imprison thy Tongue lest it imprison thee ; Nature knows it was an unruly Member, and therefore barrocadoed it in with Teeth, and for one Mouth gave us two Eyes, two Ears, two Hands, to teach us, that our Business should be to see and hear, and do good Actions, rather than only to talk of Wisdom and Goodness ; and the Heart to remain in the harsh Fire, and under the operation of the divided forms of Nature.

8. 'Tis not Words but Things, not Names but Reason, not Resemblances but Realities, not Sublimities but Simplicities, that the Sons of Truth doth seek after.

9. Seek not the splendid Drudgeries, or high Places and Offices of this World, for they often draw the Soul into Perdition, and the Body into Distempers.

10. Entertain Charity, and seek Peace with all Men, and be helpful to thy Friends, and kind to Strangers, but love and do good even to thy Enemies, for otherwise thou doest but usurp, not deserve, the Name of a Christian.

11. Lye not for Gain, nor never let Interest so byass thy Understanding and Mind, as Justice cannot stand upright.

12. Give the Lord Praises for all things, because he is the Fountain of all things.

13. Boast not of thy own Acts, though thou dost exceed in Arts or Sciences, but consider whatever thou canst do more than thy Neighbour, is the Gift of the Lord, and not thine ; be not therefore proud of that which is none of thy own.

14. Know

14. Know that Satisfaction is the greatest Riches, and Content the only thing that makes Men Happy.

15. A little supports Nature's Wants, but the whole World cannot satisfy a Wanton's Desires.

16. Think not therefore those only Happy that have great Possessions, for as little supplies the real Necessities of a King as of a Beggar.

17. Riches and Honour will not satisfy the Mind and Soul of Man, because there is no simile between them; every thing must have its own Food, or else that grows and dies; that which is Incorporeal, must have Incorporeal Food.

18. For as the wants of Nature cannot be enlarged equal to Mens Riches, so neither can their Pleasures be augmented without doing Nature an injury.

19. Riches are commonly Snares, therefore rather to be shunned than greedily sought after, except it be to do good, and to support the Poor and Needy.

20. What advantage is it for a Man to be worth 10000 *l. per Annum*, except he could Eat and Drink proportionably, and lengthen out all his Pleasures accordingly, and if he could, would but make him the more a Beast, and render him incapable of enjoying the true Pleasures in this World, and Eternity.

21. Therefore always entertain in thy Microscopical Castle those three grand Friends of Mankind, Humility, Patience, and Temperance.

22. Whenever you Eat or Drink, *Do it* (saith Wisdom) *in Remembrance of me*; that is, fear my Name, and submit to the guidance of my

Spirit, who will teach the Sons of Wisdom all things necessary.

23. Desire not variety of Meats nor Drinks, for fear the Soul be overwhelmed in the dark Clouds of Wrath and Sorrow.

24. Eat not to dulness, for that is a token of Gluttony, and a fore-runner of Diseases.

25. Delight not in Meats and Drinks that are too strong for Nature, but always let Nature be stronger than your Food.

26. Prolong not the Pleasures of the Palate by improper mixtures, or wanton Sauces, beyond the necessities of the Stomach, for whatsoever is superfluously received is a burden to Nature, and the Seed-Plat of Diseases.

27. Eat not before your former Food be concocted, if you wou'd avoid Crudities and varieties of Distempers.

28. Moderate Fasting is a most excellent Physician both for the Body and Mind.

29. Do not Eat or Drink any thing that is hotter than your Blood, except in a Physical way, for fear lest you infect the Fountain of Life with a Scorbutick Humour.

30. Apply your selves to Wisdom, that you may find out the right proportion of Meats and Drinks. and observe weight and measure in both.

31. Observe proper times of Eating, viz. 8 or 9 in the morning, and 3 or 4 Afternoon.

32. Let your Food be simple, and Drinks innocent, and learn of Wisdom and Experience how to prepare them aright.

33. Delight not your selves with ill Customs, rather suspect all that you see commonly practised, for the multitude is the Master of Errors, and the Tutor of Fools.

34. Moderate Hunger cleanseth all the Vessels of the Stomach, makes the Spirits brisk, and puts new thoughts into the Soul, rendring a Man fit to give the Lord Thanks for all his Blessings.

35. Remember, that in all your preparations of Food, that you preserve the most subtile Essential parts, for after the gross Body is opened and digested, the purer Spiritual Vertues are on the Wing, and apt to evaporate, and will suffer violence if Care be not taken.

36. Note, that all Mears and Drinks do awaken, nourish, and beget their similes in the Body, and their Essences never depart, but are Incorporated, and become Essential.

37. For the Blood, Spirit, Senses, Dispositions, Inclinations, and whole Complexion of the Body, and Faculties of the Soul, becomes better or worse according to the Nature, Simplicity, or the contrary of Meats and Drinks, which is most clear and manifest in the Milk of Cows, Butter, Cheese, Flesh, and Herbs, the Goodness and the Contrary is according to the Food, and all Herbage as the Land is, better or worse, and Compost laid thereon.

38. Observe to take Food proper for every Season, for Winter requires stronger, harder, and more drier Food than the Summer, as also more Succulent; the Spring Food's of a middle Nature; in the Summer let your Foods be light of digestion, as various sorts of Milk, Meats, Gruels, Herbs, Bread and Butter, Bread and Oil, Bread and Reasons, and the like; and have a care of your Health in *August*, *September*, and *November*, especially as to quantity and quality, for then is most danger of Sicknes and Surfeits.

39. Refrain at all times such Foods as cannot be procured without violence and oppression.

40. For know, that all the inferior Creatures when hurt, do cry and send forth their Complaints to their Maker, or grand Fountain whence they proceeded.

41. Be not insensible that every Creature doth bear the Image of the great Creator according to the Nature of each, and that he is the Vital Power in all things.

42. Therefore let none take pleasure to offer violence to that Life, lest he awaken the fierce wrath, and bring danger to his own Soul.

43. But let Mercy and Compassion dwell plentifully in your Hearts, that you may be comprehended in the friendly Principle of God's Love and Holy Light.

44. Be a friend to every thing that's Good, and then every thing will be a friend to thee, and co-operate for thy good and welfare.

45. Refrain all manner of Robustick Sports and Plays, for fear of being precipitated into wrath and violence.

46. Give no place to Idleness, but use Lawful and Innocent Exercises.

47. Forbear Riding, except it be on necessity, but use Walking, and going on Foot, for such Exercises do propagate Health, Strength, and Agility of Body and Mind.

48. Refrain Hunting, Hawking, Shooting, and all violent oppressive Exercises, and instead thereof, spend your spare time in Gardening, Planting, and Cultivating the Earth, which will afford both an innocent Pleasure and Profit to Body and Mind.

49. Lend not an Ear to Tale-bearers, nor please your selves with the Company of Back-biters,

biters, for they are great Evils, and hard to be Cured.

50. By Abstinency a Man can extinguish Exorbitant Desires, as a raging Fire is abated by withdrawing of Fuel.

51. Therefore when your Inclinations leads you to any Evil, or which is contrary to Reason and Temperance, put a period forthwith thereunto, by a firm Resolution and Promise, not to communicate with such things, be it Meats, Drinks, or other things whatsoever.

52. When you look upon, or behold any Fruit, Seed, Grain, Flower, Trees, Grass, Fountain of Water, Beasts, or any other Created Being, of the Works of the All-wise wonderful God, then cast your Eyes inward, and consider the unsearchable Wisdom, Power, and Strength of the Creator, and learn by an inward sight of visible Things, to adore and ever admire the Maker and Sustainer of all these wonderful Beings, and reflect upon thy own weakness and inabilities which come on Mankind by Sin, and so sink down into Humility, which is a foundation to all other Virtues.

53. Learn to know God in thy own Soul, and the various operations of Nature in thy self, which will render thee and every one capable to know them; for what is to be known of God, and of the Universal Nature, is, (as the great Apostle saith) manifest in Man, not without him.

54. Learn to know from what Fountain all thy Thoughts, Imaginations, Words, and Works, do arise or proceed.

55. For every Speech and Action carries the power and strength of its respective Principle with it, so has a certain natural power to awaken and strengthen its likeness, whether in the Good or in the Evil.

56. Remember that all good Thoughts, Imaginations, Words, and Works, proceed from the friendly Love, and holy Fountain of God's Light, or second Principle.

57. But on the contrary, every evil thought, word, and act, takes its Birth from the evil bitter Root, and dark fierce Wrath, or first Principle, in which God is called by the Prophets, a Jealous angry God, and a Consuming Fire.

58. Likewise all kinds of Oppressions, either to Man or Beast, do arise from the same poysonous Radix.

59. Observe the Rules of Silence, for it is a sublime and profitable Virtue, when through Wisdom it is duly regarded.

60. Speak not evil or slightly of your absent Friends or Acquaintance, or any other, but what you have against, or to say unto any, let it be done according to the Heavenly Rule of Christ, *viz.* Admonish them face to face in friendliness.

61. Judge not those things you do not know or understand.

62. Nor admire Persons or Things that you are ignorant of.

63. Remember that Wrath and Anger are most cruel and inward Enemies, cut them off therefore in the bud, by the Seed of the holy Spirit of the Lord, before they obtain a Substance, or are formed into Words.

64. Much speaking, though it be from Wisdom, is lightly set by amongst Fools, therefore hearken unto your Saviour, and cast not Pearls before Swine.

65. Avoid evil Communications, for they corrupt all even in the Bud.

66. Keep

66. Keep your own Council and your Friends, be slow to speak, and when occasion requires, let it be with adviſements, and in few Words, as the matter will bear.

67. Remember that Wiſdom is always cloathed in with plain modeſt Garments, and that gaudy glittering Attire is a true ſign of Lenity and Folly.

68. Let all young People, eſpecially the Males, obſerve the Rules of Sobriety and Cleanneſs for the ſake of Virtue, and for the Fear and Honour of the Lord.

69. They ought to avoid the eating of all ſweet compounded Foods, and drinking of ſtrong Cordial Drinks, for ſuch things heats their Blood, irritates their Spirits, ſets open the Gates of *Venus*, putting Nature and all the Properties into an unequal operation.

70. If Men will Feaſt and make Merry, then let their Tables be ſpread and environed with Philoſophical Diſcourſes.

71. Let every one obſerve this good Chriſtian Rule, when he Invites his Neighbours to a Treat, to give them Food convenient and ſuitable to Natures, wants, innocent in quality, and not too much in quantity, and then let ſuch caſt up their Accompts, and what is ſaved by Wiſdom and Frugality diſtribute to the Needy.

72. Drink not Wine in Bowls, nor ſtrong Drink to exceſs, for beſides the Sin againſt God, and your own Healths, many Men do at one time ſwallow down as much in value as would ſuſtain many wanting People.

73. Honour thy Creator for all his Gifts, whether Divine or Human; art thou ſtrong, or Ingenuous, or Beautiful, praife the Lord for it, 'tis his free and undeſerved Gift.

74. Consider what that Property or Principle is in thee that always leads and invites thee to Good, and condemns the Evil of thy ways.

75. Esteem none so much for their Forms or Ceremonies in Religion, as for Virtue and Well-doing ; in comparison whereof, the other is but painted Fire, which gives no light nor heat.

76. For no Religion or form of Worship will move the Principle of God's Eternal Light and Love, but only Obedience to Commandments, and living in the power thereof.

77. Do unto all as thou wouldst be done unto, and cherish what is good in all Men.

78. Virtue hath a secret power in it self, to beget its own likeness and form.

79. Every Word or Speech do carry the power of that Property or Principle that has the upper dominion in the Words or Discourses, and they do awaken and strengthen their Simile in those to whom such Words are directed.

80. Therefore consider and learn from what Property or Principle every Thought and Imagination do arise and proceed, and before they be formed into Words or Actions, present them before the Throne-Angel, or Divine Principle, and let Wisdom judge them.

81. Suffer not your selves to enter into any thing too violently.

82. Remember that all extreams do powerfully attract their contrary ; nor can any Inclination continue long, that is fierce or violent.

83. Know that Self-conceit is a Monster, and leads her Scholars into Perdition.

84. Be not over careful for future Things, for, as our Lord saith, *No Man can by his Solitude add any thing to himself.*

[II]

85. Entertain Chearfulness, and give no place to a sower melancholy humour.

86. In all things have a sober and secret Hope in the Lord, who only knows what is good for us.

87. Remember that Sobriety, Order, Cleaness, and Temperance, does not only fit the Mind for the service of God, but it makes the whole Life full of Delight, and the Body healthful.

88. Marry not an Old Woman for the sake of Money, or in hopes of being maintained in Idleness, for she cannot answer the end of Nature, nor for what the Lord ordained it, therefore such Marriages are to be numbred amongst the greatest of Sins, as a thing against God's Law.

89. Observe the good Rules of Temperance and Cleaness in your Marriage Bed, that your Off-spring may have good Souls, healthy Bodies, and vigorous Senses.

Rules of Health and Abstinency for all young People, and others of the Cholerick Complexion, to observe.

90. Such as are dignified with this Cholerick Nature, whose Fire burns brisk and lively, ought especially to refrain heady Drinks, which heats the Blood, and irritates the original Fire, which do powerfully inflame the property of *Venus*, and sets open her Gates.

91. Let no sweet Drinks come into your Belies.

92. Abandon all Sweet, in which Sugar, Spices, or Spanish Fruits are mixed,

93. Be

93. Be strangers to the *East* and *West-India* Commodities, as Nutmegs, Cloves, Mace, Cinnamon, Ginger, and the like.

94. Keep your self as much as may be from eating fat succulent Food.

95. Refrain also Foods, in which many things of contrary Natures are mixed or compounded.

96. Be careful the quantity of your Food be not too great, for most of this Complexion are free Eaters, and for the most part the pleasure of the Palate in Eating and Drinking, does continue many degrees beyond the necessity of Nature.

97. Refrain eating of Eggs and rich Broths; but eat freely of all mean simple Foods, as Water-gruel, Herbs, Bread, and the like; also Milk as it comes from the Cow, but Flesh, Cheese, Butter, and the like, be sparing in.

98. Apple-Pies, where there is no Butter in the Crust, is a good Food eaten with Butter.

99. Flower and Water, Flower and Milk, Flower and Milk and Water, prepared as we have taught in the *Good Housewife made a Doctor*, are excellent Foods.

100. Many sorts of Herbs in their seasons, if mixed and prepared as we have Taught, are very suitable Foods.

101. Bread and good Drink eaten alone, without either Butter, Cheese, or Flesh, is a most excellent Food; as also all moist cooling Foods, are proper for all People, but more especially for this Complexion, and young People in general.

102. But remember to eat dry Food once a day, especially in Winter, for then the Air is moist, and subject to humidity.

103. In the heat of Summer eat Gruels, and other Spoon-meats, as frequently as you will, it hurts not.

104. For in that Season, the Natural heat is not so potent as in Winter, or cold Weather, and therefore the Foods ought not to be so hard and strong, but more mild and easier of Concoction.

105. Accustom your self to Order, and it will become easie.

106. Use Exercises that are gentle, especially in the Morning before you Eat or Drink, for one Hour or two.

107. Take example from Wise Men, and not from Fools.

108. Gaze not on the Multitude, but turn thy Eye inward.

109. Be diligent, and learn the Nature of Things, and to know their intrinsic Virtues, especially of those Things you Eat and Drink, because the Great Creator hath endued all things with a certain Power to beget their Similies in the Body and Mind, for the Body and Spirit of every Man is daily Generated, made and sustained by those things he Eats and Drinks, and their Essences depart not from him, which is a point highly to be considered.

110. Be your own Cook, and trust not a Blind Man to prepare your Food.

111. Be able to give a Reason for all you do, for Tradition is a blind Guide.

112. Esteem not a thing because a Friend did it, but learn to have Eyes of your own.

113. Say not in your Heart, that my Grandfather, Father and Mother, did so and so, and I believe they were as wise as you, and therefore I will do so too, for such Say-

ings

ings are Tokens of stubborn and incurable Folly.

114. Keep a proper weight and measure in all things.

115. Refrain the frequent company of Women, especially such as have outlived Shamefastness.

116. Water is the most kindly and natural Drink, especially for all young People.

117. Frequent not Alehouses nor Taverns, nor let your Voices be heard in any such places, except upon urgent occasions.

118. Spend your leisure time in Reading good Books, for they beget the Image of Virtue in them that peruse them.

119. Meditate on the Law of the Lord, and the wonderful Things that are, as you are about your occasions, and the good Genius that the Lord hath granted you, shall open such Mysteries as you are capable of.

120. Be diligent in Exercise, spend no time in waste, for Idleness is the Mother of many Mischiefs.

121. Consider the Heavens, the Sun, Moon, and wonderful variety of Stars, all busie in that Motion and comely Order, that the blessed Creator set them in the beginning.

122. Look upon the Earth, and the vast variety of its Product, all is in a comely Order, every thing putting forth its Virtue in harmony, without grudging or envying the beautiful form of each other.

123. Suffer not therefore thy cholerick Fire to burn so furiously, but allay it with the sweet Influences of the Waters of *Shiloh*, or the Love and Light of the Lord that enlightneth every one in a measure.

124. Consider that Passion is thy greatest Enemy, stand still therefore when thou feelest such Fires begin to kindle, and take Wisdom to thy aid.

125. Be not too quick in speaking or answering a Question, but remember that your Fire burns fierce; make a pause therefore, that you may speak and answer with Wisdom.

126. Do not entertain high or proud Thoughts of your self, or your own doings.

127. Despise not thy Inferior, for you are both made of one and the same Matter.

128. Suffer not dark and melancholy Thoughts to perplex your Soul, but consider the Cause, and how by Wisdom to prevent and cut them off in the bud.

129. Neither be affrighted at terrible Dreams or Visions, but consider the Root, and what Property of the Sevenfold Nature do carry the upper Dominion in your Complexion, and endeavour to moderate it by Wisdom and Order, for all such Dreams and Visions arises and proceeds from the dark Root.

130. Art thou subject to the Head-ach, Vapours, or the like, then be moderate in Exercise, and take such gentle simple Meats, both in quantity and quality, which may allay such disorders, for there is greater power in Food and Drink than most imagine.

131. Wound not thy Self with thy own Arrows by imagining Mischiefs, which perhaps may never happen, nor bring thy Soul into Sorrow for that which is above thy power to help.

132. Consider that God doth all things by his wonderful Providence, therefore Fight not against him.

133. Take not the Death of Friends, Children, and the like, too deeply to Heart, for it is the Will of God, in whose good pleasure are the issues of their own Lives ; nor canst thou thy self preserve it one Hour, but must bow to that Great Hand when thy appointed time is come.

134. Moderate thy Passions therefore by Wisdom and sound Reason, and suffer not thy Soul to be captivated in the House of Mourning and Sorrow.

135. Give off all hard Labours before your Spirits are too much spent or wasted.

136. Be cautious how you Drink any kind of strong Drink, for they are an Enemy to your Constitution, and increase Diseases.

137. Be content, and use your self to all mean and simple Foods, as Water-gruel, Bread and Butter, various sorts of Herbs, both boiled and raw, sundry sorts of Food made of Milk, Fruits, Apple-Pies, and the like.

138. Raw Eggs, with Bread, is an excellent Food, it being the best way of eating them ; a little use will render them very pleasant.

139. Mild Ale, and Mild Beer, are the most simple Drinks, except Water, which if used from Childhood, exceeds all other, especially for the Female Sex.

140. Art thou troubled with Coughs and Stoppages of the Breast, or Phlegmatick gross Humours, then use gentle and proper Exercises, sometimes on high Plains, and at other times by Rivers sides ; also all sorts of Field-employments.

141. Let your Cloathing be moderate, your Beds clean, sweet, hard, and your Rooms airy.

142. Let

142. Let your Food be simple Water-gruel, eaten only with Bread, and seasoned with Salt, cleanseth the Stomach and Breast.

143. Flomery and Boniclabber eaten only with good well baked Bread, are most excellent Foods to allay and prevent such Diseases.

144. Eat Bread plentifully, and sometimes Butter, with good Ale ; but refrain Flesh and Fish.

145. Be sparing of eating of Cheese and Butter, and all sorts of fat Foods, for they obstruct all such People, and increase their Diseases.

146. Eat Herbs frequently, especially raw, with Oil, Vinegar, and Salt, or with Bread and Butter; Vinegar and Salt ; they cleanse and free the passages, and cause long windiness.

147. Raw Eggs, with Bread, are also a very good Food for this sort of People to make whole Meals of.

148. Be moderate in the quantity of thy Food, which will abate the Humours, fine the Blood, and render the Spirits brisk and lively.

149. Keep your proper times of Eating, and remember that you do neither Eat nor Drink between Meals.

150. Follow this regular course of Diet for six or eight Months, with constant and firm Resolutions, and you will certainly find an alteration to your Hearts content, for you will become brisk, lively and strong, able to perform all kinds of Exercises with far more ease and delight than before.

151. Art thou troubled with the Stone, then drink Water for a constancy, and eat all mild and friendly Foods, as Water-gruel, with Onions,

Onions, Leeks, Garlick, or Dandelion infused in it, according to our Book, Intituled, *The Good Housewife made a Doctor*.

152. Eat all mild moderate Herbs that are of a cooling Nature, both boiled, and sometimes raw, with Bread, Butter, or Oyl and Vinegar.

153. Eat good store of Bread ; nay, live a Week, two or three, with Bread and good Ale, Water-gruel only made after our Directions, in the Book Intituled, *Monthly Observations of Health*.

154. Refrain all salt sharp Foods, as Cheefe, Flesh, Fish ; which latter may with advantage be wholly left off.

155. Abandon all Foods in which any kind of Spices, Sugars, or other sweet things, are mixed.

156. Are your Children afflicted with the Rickets, Blotches, Boils, Scabs, or Leprous Diseases, then give them good tendance, and let all their Linnen, Woollen, and Beds, be kept very clean and sweet.

157. Let their Bed-Cloaths and Apparel not be too hot, but moderate, and have a special care, that they do not exceed in the quantity of their Food.

158. Let their Foods be clean. as thin Water-gruel with Bread and Salt, but not Butter, Fruit, Spices, nor Sugar in it, for all such things are pernicious, and increase such Diseases.

159. Raw Milk and Bread, after it hath stood five or six hours or more, as is mentioned before ; also Milk, Water, and Flower, season'd with Salt, Flomery and Bonny-clabbor, are rare Foods for them.

160. Let

160. Let them eat good store of Bread, and drink small Ale.

161. Use them to eat raw Sallets seasoned as aforesaid, but remember that they do not meddle with Flesh nor Fish, and eat both Butter and Cheese very sparingly; for such things increase their Diseases.

162. Let them not eat Water-pap, Sugar-sops, or the like; but Bread soaked in good Water, is an excellent cleansing and most grateful Food, for most, or all Children, especially for such distempers.

163. If they Suck, let their Mothers, or Nurses, observe the like order and temperance in Meats, Drinks, and Exercises, which being observed, will either prevent such Diseases, or cure them.

164. If thou art in a wasting Consumptive condition, then I refer thee to the practice of these Foods set down at large for that purpose, in our *Good Housewife made a Doctor*.

165. Those that would prevent and cure the Gout, may proceed a great way towards it, if the before-mentioned Rules be observed; and for young People that are subject to Bleeding, the same will prevent, or remedy it.

166. The like abstinency from superfluity and unclean Foods, and strong Drinks, and using proper Labours and Exercises, are the only means, under God, to prevent all sorts of Fevers and Agues, by cleansing the passages from evil Juices and superfluous Matter; it also thins the Blood, and makes it Circulate, freely generates pure brisk Spirits, whence proceeds good Dispositions, and clean Inclinations, making the Body strong and powerful, and the Mind, and all the Senses, fit for the Study of Wisdom and Virtue.

167. There-

167. Therefore let none disdain this simple Child-like way of Living, and Self-denial, before they have either well considered, or put these Rules into practice.

168. But it is the custom of the multitude to Read by rote, and judge without Experience, so fond they are of their Master and Tyrant Tradition.

169. Know this for a certain Truth, that Temperance and Self-denial are the Champion-Virtues of a Christian.

170. Therefore remember to be moderate in Eating and Drinking, especially Eating, since (tho' not esteemed so) it to most is really one of the most difficult and hardest Duties for a Christian to observe.

171. So rare it is that any escapes free of those Natural and Insinuating Evils of Intemperance, in Meats and Drinks, and so few that do by Experience and Practice, know, and are sensible of the Excellency of Temperance, and the advantages it brings to the Body ; and more especially to the Mind, and all the Intellectual Powers of Nature.

172. The Thoughts and Words of Men are Threefold, and are all generated and framed by a Threefold Spirit ; one of which is always predominant in each Thought, Word, and Work.

173. The first is the Original dark Principle or Property of the Fire, whence all Passion, Wrath, Envy, and Revenge, do proceed, being the Root of all Life and Motion ; and if this Property do predominate in a Man's Soul, it is both dangerous and pernicious.

174. The second Property or Principle is the most gracious, friendly, amiable Love and Light, viz. a Spark of that Holy Word that hath

hath made, and do always make and generate all that is made ; which the Man of God saith, enlightens every Man that comes into the World, which our Lord Christ calls the Talent, and some the Conscience.

175. Now from this good Principle do arise and proceed all good Thoughts, Meditations, Words, and Works ; it is the Witness that Condemns in every Man the evil of his way, and Judges them, and leads Men out of evil into good, and by its friendly Influences and Counsel, it mightily endeavours to allay all the furious, harsh Passions, Pride, Vain-glory, Covetousness, Envy, Back-biting, Fighting, Killing, and all Violence, which do proceed from the dark Original, or unregenerated Principle, or wrathful Nature ; and is the Blessed Genius that leads and teaches all its Followers the ways of Wisdom and Virtue.

176. The third Principle or Property is the Spirit of this World, whence do arise and proceed all mixed Thoughts, Words, and Works, which are both Good and Evil ; but when this Spirit is joined to the first Original Principle, or harsh Fire, then all is Poysoned, and such are subject to all vain idle Jestings, Jearing, Scoffing, mixed with all kinds of Wantonness, and wicked Discourses, as also such as are between Jest and Earnest ; and all Plays and Games, and whatsoever do tend to Vanity and Lenity. But more especially, as is said before, when such shall be joined to the Principle of Wrath, then such become of Evil Cunning Natures, and Subtle Inclinations, having two Faces, *viz.* Good with the Good, and Evil with the Evil, and are of very pernicious Dispositions ;
who-

whosoever is found in this fault, as many thousand are, it goes very hard with them, and their Souls are beset with a great company of Enemies both within and without.

177. So that every Man doth speak from a threefold Spirit or Property, and which soever hath gained the Dominion, that forms his Words, but the Will is the *Primum Mobile*, and governs the Principle, and therefore in which soever it immerseth it self, that Property obtains the highest degree in the Thoughts, Words and Works; for this cause Men can, at one and the same time, smile and frown, be angry with one, and friends with another, and be offended at one thing and not at another; but some Men do suffer their Desires and Wills to enter so deeply into the first principle of fire, in their Passions, that they are angry with all the World, and all things they have to do with, all their Fires are so poisonous and fierce.

178. The ground and true cause of this, every one ought to learn and be sensible of, and to call all his Desires into the sound Principle; for as a Man's chiefest Enemies are those of his own House, and his greatest Friends dwells also in himself.

179. Therefore learn thy self the operations of thy own Nature, and follow the middle way and good Genius, for that will never lead thee to Evil, but to all Good, and make thee a friend to God, thy Self, and thy Neighbours.

180. The proper way to obtain this great Good and high Calling, is Separation and Self-denial, to follow the voice of Wisdom, and not regard the Multitude nor their Customs.

181. For every degree of Separation and Self-denial, does teach Men some Virtue and true
Know-

Knowledge, and prompt the Intellect to some new or excellent Notion in God's own way.

182. The continual pressing on in Self-denial and Temperance, does not only strengthen the Soul, But it attracteth the Angels, and the sweet Influences of Orion, and the Pleiades, and all the Heavenly Host.

183. For, as Christ saith, the Angels of God do mightily rejoyce at the Repentance and Return of a Sinner.

184. Fear not therefore, but separate thy self from all Beastiality and Sensual Appetites, both in Meats, Drinks, Words, and Works.

185. Harken unto Wisdom in this Matter, for she will lead thee into the secret Chambers where there is no noise of the Crowd, nor of the Oppressions of *Egypt*.

186. Sometimes if thy genius lead thee, deny thy self of all things that proceed from the Animal Life, as Wisdom shall direct thee, *viz.* from flesh. Fish, Butter, Cheese, Milk, Eggs, and the like, and live on Bread only, and simple and harmless Gruels, and let no Considerations of what others will think, hinder thy perseverance herein.

187. But when Wisdom gives thee leave, then return to thy ordinary Food, as Bread and Butter, Cheese, Milk, Eggs, and the like.

188. Such separation from the Animal, Beastial, and Savage Nature, and all Foods that proceed from thence, and to be contented with innocent Vegetations, do increase both Humility and Humanity, and make the Body clean, chaste, and healthy.

189. Talk no longer of Self-denial and Separation, but enter into it in good earnest, for the Lord has perpetual regard to the Souls that are warm in their Affections and real.

190. Awake, awake, all you that sleep in Uncleanness, Gluttony, and Intemperance, or else do not dare to call your selves any longer Christians.

191. For the true Life of a Christian consisteth in Love, Mercy, Purity, and Separation from Evil, and Mortification of Lusts, and Sensual denial.

192. And whosoever doth with Faith, Earnestness, and Prayer to the Lord for his assistance, and continue in the paths of Virtue, and separation from Evil, shall be happy in this World, and Crowned with Eternal Bliss. *Amen*

193. The reason why most Men fear to die is, because they have not obeyed God, and lived in simple Natures Path.

194. Whereas he that lives in the simple Law of God and Nature, is not only freed from common fears, but Death it self is not terrible unto him.

195. Sin against God and his Law in Nature cannot be pass'd by, except Men repent, and acknowledge, and forsake them.

196. Sin against Men are blotted out no other way but by Repentance, Retaliation, and Acknowledgment, for that is the great Law of God in Nature.

197. Be at Peace with all Men and Creature and all things shall have Unity and Peace with thee.

198. Be free, and speak the Words of soundness, that thy Companions may not go away untaught.

199. Get proper Furnitures against the day of Death, that thou mayest be defended against the Evil Genius.

200. Forget not that the good Angels of the Lord are Minist'ring Spirits, ready to assist all that fear him, and deny themselves of the Worldly Vanities.

201. They accompany them by Day, and visit them by Night, and manifest the Mysteries both of God and Nature.

202. But Evil Angels are always ready, and prompts Men to Evil, and powerfully draws thereunto by Simily; for every like begets its likeness both in the Good and Evil.

203. Be serious, and consider the Nature of thy Dreams and Visions of the Night, and from what Property they take their Birth; so mayest thou judge what Genius attends thee, and also what Property has the upper dominion in thy Soul.

204. There is an hidden Mystery in all things, and nothing comes by chance, as some vainly imagine; since therefore there is a Cause for every thing, eye the Mystery.

205. Consider thine own high Graduation, how that thou art the Image of God.

206. Therefore believe that Wisdom can, and is able to teach thee all things convenient and suitable to thy Degree.

207. Be vigilant in the Study of thy self, and the Mysteries of thine own Nature, and thou shalt as certainly obtain Wisdom, as a Young Man shall a common Trade, if he do incline and take pains therein.

208. For all things are brought to maturity through desire and seeking, the Will being able, when strong, to make something where nothing is.

209. Consider the great Mystery of thy Soul, that Eternal Fire, the Original of Thoughts and

the innumerable Company of Imaginations, which can penetrate all things, and are swifter than the Wind; so that near and afar off is all alike to them.

210. Know also, that this Invisible Eternall Spark, as it is an Image of its Creator, so it is always in motion, and as active when the Body and Senses are asleep as in the Day; from whence proceeds Dreams, for that which is Eternall standeth not still.

211. How strange then, and yet how true it is, that this Excellent Dignified Creature, Man should be the grand Trouble of the World, and the Enrager of all the Elements.

212. For from whom proceeds Tumults, Wars, Noise, Killing, Fighting, Oppression, Violence, Disorder, Hatred, Malice, Backbiting, Jearings, Scoffing, Vain Plays, and all kind of Evil, is it not Man that is the Author and Actor of all these Tragedies?

213. For he having descended, and throughout his depraved Will, entred into the first Principle, or fierce Wrath of God, and the Savage Nature of this External Principle, has thereby subjected himself to every inferior thing, and becomes the lowest and most miserablest of Mortal Creatures.

214. Therefore look about, and into thy self Man, and seriously consider the Cause of this thy Degeneration.

215. In the next place, apply thy self to the Voice of Wisdom, viz. to thy Redeemer Jesus Christ, that came to seek and save that which was lost.

216. Draw near with thy Will and Desires unto him, to be guided by his Holy Spirit, to learn of him, and to be Obedient unto his Voice.

217. He

217. He alone gives Bread to the Hungry, and Ease to the Weary, He will give and teach thee all that is wanting, and restore what thou hast lost.

218. His Yoak is easie, and his burden is light, from this Divine Fountain flows Rivers of living Waters, let all drink freely, which will infallibly cure them of all their old desperate Distempers.

219. As thou increasest in Knowledge, remember that thou dost increase in Obedience, Separation, and Self-denial, or else thou shalt increase in Sorrow, as the Wise Man saith.

220. Reveal not thine own secrets, nor those of others committed to thy Breast.

221. Make much of the Wisdom the Lord hath endued thee with, and cast not thy Pearls before Swine.

222. Count not thy Blood that runs in thy Veins better than thy poor Neighbours, for God made both of one Lump, and all proceed from one Stock.

223. Consider, and let it dwell upon thy Mind and Understanding, that nothing makes Man acceptable before his blessed Creator, but only Virtue and Obedience to his Commandments.

224. As to the Things and Goods of this World, Death equals all Men.

225. When thou seest Lame, Crooked, Decriped People, or such who labour under any cruel or loathsome Diseases, let it not only move pity and compassion, but in a special manner give the Lord hearty Acknowledgement of his wonderful favour, that he has not made thee so.

226. Take not so much care to get Money, as spend it well.

227. Consider, that he that spends Talents daily, must use ways to get them, which being oftentimes unjust prove hazardous to the Health both of Body and Mind.

228. He that has attained the true knowledge of himself is very rich, and knows as his wants are but small, so they are very easily supplied.

229. After hard Walking, or tedious Labours, or any kind of Exercise that has exhausted your Spirits, remember to Rest before you Eat or Drink.

230. But if there be a necessity of Eating and Drinking, do it sparingly, and of Foods of easie concoction.

231. Much talking for weakly People, and upon weariness, is injurious to Health.

232. Silence does wonderfully recover the Natural Spirits, and beget appetite, and gives many advantages to the Mind.

233. Eat not in a morning before you Labour or Travel, or if you do, let it be things easie, and in small quantity.

234. But when you Labour or Travel, remember to Eat and Drink before your Spirits grow flat, or are wasted, or else you hurt Nature, and procure Diseases.

235. After long Fasting or on great Stomachs, be sure to observe the Rules of Temperance and Proportion, and beware then of too great a quantity, which at such times is very apt to steal upon a Man, and insnare him into heaviness and indispositions.

236. He that considers the power of Simpathy and Antipathy may avoid many Inconveniences.

237. Be friendly to all things, for by Love every thing is attracted and made better.

238. Bu

238. But Violence and Oppression do not only separate Man from his Creator, but also from the Good in all things, and increaseth Enmity.

239. Art thou a Person Saturnine, Sower, Melacholy, Dogged, Envious, and subject to suspect Divine Providence, then turn the Eye of thy Mind inwards, and hearken and learn of Wisdom, that thou mayest withstand this Evil Genius by Faith in God, and following Wisdoms Voice.

240. Art thou a Martialist, Proud, Fiery, and Passionate, then allay those Storms by the meek and gentle Influences of Wisdom, and stand still, and hear what the Lord will teach thee.

241. Art thou a Jovial Person inclined to Religion, have a care thou dost not disallow that in others that thou dost allow in thy self.

242. Art thou a Venial Person inclined to Plays, Games, Dancings, lewd obscene Musick, and Women, then call upon the Lady Faith and Prayer for strength, and embrace Temperance Sobriety, and as much as in thee lies avoid the sight and company of lewd and petulent wanton Women.

243. Art thou a Mercurian, apt to speak much, and to little purpose, to boast and lie, and unfixed and irresolute in thy thoughts, call upon the Lord for Wisdom, who will teach thee both Wisdom, Silence, and Stability.

244. Art thou under the government of the Moon, and subject by inclination to Revelling, Swearing, Drinking, and all kind of Wantonness, then turn towards Wisdom, and pray against these Vices, and also oppose them by all the contrary Virtues, as Silence, Temperance, Self-denial, and the like.

245. Such whose Labours and Exercises are

but little, and whose Lives are sedentary, ought to remember that their Meats and Drinks ought to be proportionable, viz. more mean and simple than those that labour hard, but the quite contrary is now a-days practised, which brings upon them many great mischiefs.

246. Art thou a poor Man, and hard Labourious, then forget not Frugality and Temperance, which if embraced, will cheer and comfort thy Heart, and make thee as rich as a Prince, and both sufficiently supply thy Wants, and ease thee from immoderate Labour of Body, and care of Mind. See our Book, Intituled, *Wisdoms Call*, or, a *Dialogue between Sophronio and Gulofo*, where this is demonstrated at large; and that the great Wants poor People suffers, and the hard Labours they undergo is chiefly through their want of Wisdom and Temperance, a discreet choice of Foods.

247. If Men did take but half the pains in the Study of Virtue and Wisdom, as they do to obtain the perishing Goods of this World, they might be Crowned with Temporal and Eternal Happiness.

248. Art thou a Man of an Estate, remember that thou art but God's Steward, therefore do good to the Needy, and let thy Farms, such a Pennyworth, that thy Tenants may comfortably live, and pay the Rent with cheerfulness of Heart, so will their Souls bless thee, and thou shalt be rich both in Time and Eternity.

249. Art thou a Husbandman or Farmer, then shew mercy and compassion to all thy Servants, and also to thy Beasts, by whose Labour thou art sustained, and thy Fields shall be fruitful, for Mercy powerfully attracts the Divine Bounty, and sweet Influences of God, and his Handmaid Nature,

950. Art thou an Heir, or dost thou Inherit an Estate gotten by thy Forefathers by Wars and Manslaughter, or any other kind of Injustice, Fraud, or Violence, remember *Gebuzie's* Leprosie sticks thereunto, and the Curse is near thee, wherefore do not rest, nor call it thy Right, before thou hast made Retaliation or Restitution, either to those from whom it was taken, or if they were not known, then by giving most part of it to the Poor, seeing it is the effects of Violence, and the utter ruine of many Hundreds of poor distressed People that never offended thee nor thy Forefathers, fail not to make satisfaction.

251. Maids and Women that are subject to Fumes, Vapours, and Headach, will do well to forbear most sorts of fat Succulent Foods, or of hard Concoction, and particularly all baked Foods, as Pudding, Pye-Crust, and likewise strong, hard, stale, or bitter Drinks.

252. Sudden Frights, Surprizes, Excess of Joy, Fear, Love, Hate, Sorrow, are very injurious to them.

253. If your Stomachs be obstructed or furred, eat Bread and Water-gruel sometimes with Herbs without Butter, Sugar, or Fruit, or skimm'd Milk and Bread, which will carry the offending Matter downwards, and disburden Nature.

254. Nothing hurts Nature more than too great a quantity of Food, for it powerfully sends fumes up into the Head, and generates windiness in all the Body, so do all Foods prepared by Fire if eaten hot.

255. Accustom your self to eat cold Foods, especially in moderate Seasons.

256. All sorts of Wines are pernicious to the Female Sex, except allayed with Water; and yet more mischievous are all Brandies, or

other Spirituous Liquors made by Distillation.

257. For all Women should remember, that their Natural Heats are much weaker then Men's, and therefore they ought to use double the Care and Temperance in the Conduct of their Lives, as to Meats, and Drinks, Passions, and Exercises, and the like.

258. The same Rules Mothers and Nurses ought to observe in their Diet for Children, if they would have them healthy.

259. Observe that all Foods contain three forms, properties, or qualities, *viz.* a strong, harsh, poysonous Fire, either cold or hot, which in all things is the Root of Life and Motion. 2^{dly}, A most pure friendly property, which is sweet, Oily, and Balsamick, a Moderator, or an allayer of all harshness, and astringency. 3^{dly}, A phlegmy gross Body, which do cover, hide, or contain in its Bowels the other two, the Holy Trinity is manifested in all the three Kingdoms of the Humane Nature, which is a most wonderful Mystery.

260. But in some things or Foods the Fire's property in the Fire is most potent, and then such are of a harsh, bitter, hot, or poysonous Spirit, and phlegmatick Body, and of strong, gross taste and smell, subject to Corruption, and therefore such Foods ought in a special manner to be avoided, and of that sort are most Flesh and Fish, as having lost all its pure Vertues and Spirits by Death's baneful Stroke.

261. For since every sort of Food begets its likeness, and awakens respectively their own properties in the Body, Spirits, and Soul, their essences never de parts, but incorporates themselves with the Lifes Spirits, therefore all innocent simple

ple Foods, as Herbs, Seeds, Grains, and Fruits, do best suit and agree with harmless innocent People.

262. All inclinations to Meats and Drinks do arise from that property that is most strongly awakened, or has got the chief dominion in the Lifes Spirit.

263. Thus all Beasts desire a Food proportionable to their Natures, as Dogs, Bears, Lyons, one sort, and Cowes and Horses another.

264. The same is to be understood in Men, every thing does naturally and powerfully (though as it were in an insensible way) attract unto it self such Food or Matter as is capable to nourish its own Body, therefore it is said by the Illuminated *Moses*, that *Adam* and *Eve* were betrayed by eating; and undoubtedly if *Adam* had continued in Innocency, then innocent Food would have satisfied him.

265. Can any thing be more unjust or unreasonable not to do as thou desirest to be done unto, thou desirest the Lord to forgive thee, then do thou the like to thy Neighbour.

266. Thou desirest to enjoy the peace and freedom in the worship of God, then deny not thy Neighbour in the like Priviledges.

267. Consider that thou hast but a little while to live in this World, and that there must be an account given of all things.

268. Think what it is to lie on thy Death-Bed, when all the pleasure of Life withdraw themselves, and bid thee Eternally adieu.

269. Then thou wilt be left alone, though thou wert Lord over millions, nor can any force of Armed Men defend thee from that Mortal Stroke.

270. When all thy Acquaintance shall fly from thee,

thee, as if they were frightened, and then thou must pass into the Melancholy Shades, and enter upon unchangeable Eternity, where none of thy great Men or Lovers can help thee.

271. Fear thy Creator therefore, and do good in this time of thy Pilgrimage, that thou mayest have Treasures in the World to come, for none can help thee but only the great *Jehovah*.

272. Wait at the Altar of the Lord, and pray that he would open the Gates of Wisdom unto thee.

273. For Wisdom and Understanding is in the secret Chamber, and not amongst the Multitude.

274. Remember that God is to be worshipped in Spirit and in Truth, therefore let not forms or outward moles of Worship make divisions between thee and thy Neighbour, provided he be a good Man, that is one that fears God, and loves his Neighbour, and doth good for evil.

275. Be not offended because another Man is not like thee, for God is not offended at such unlikeness, but our making our selves unlike him by Sin, who hath made no two things altogether alike in the World, and we are all the works of his Hands.

276. And most true it is, that the Lord hath made all Men to differ and vary as much in their Minds, Inclinations, Dispositions, and Understandings, as in their outward face of Body or Complexion.

277. Give grains of allowance to all People that are born, bred, and educated amongst Turks, Heathens, or other Religions that are strange to us, considering, that if thou hadst been
been

been educated there, thou wouldst have been as they, and no otherwise.

278. Therefore without despising or hating them, bless God, that he hath more mercifully disposed of thee under greater Light and Means of Knowledge.

279. God loveth and preserveth all his Creatures, do thou imitate him.

280. God is no respecter of Persons, endeavour to be like him.

281. Be sober and patient, and then be assured that all things shall work together for thy good.

282. Endeavour to keep thy Instrument in Tune, that thy hidden Lute may Harmonize both in the Day and in the Night.

283. Temperance generates good Blood and fine Spirits, whence proceeds calm and equal Inclinations and Dispositions, with good Words and Works.

284. It is the very foundation of all Virtue, and the parent of Humanity and Charity; it attracts the good out of all Things, and potently resists the Evil.

285. It is the Mother of Pity, Compassion and Mercy, gives the opportunity of time and mature Consideration, opposing all Passions and irregular Inclinations.

286. It is the only Friend of Charity, and Enemy of Wantonness; the Nurse of Plenty, and the very radix of a sound and healthy Generation.

287. It eases the Body from hard and sore Labours, the Mind from carking Cares and Perturbations.

288. It makes the Poor Man Rich, and enables the Rich to employ their Substance to the

the Ends for which God intrusted them therewith.

289. As it was Intemperance that shut the Gates of Paradise against Man, so Temperance and Order are the only Keys that opens them, and establisheth him again in Innocence and well-Doing.

290. For Temperance brings Man again near unto his first Innocent Estate, and fits him to live again in the Garden of Pleasure, amongst the innocent Herbs and Fruits, and prepares him for the Consummation of Happiness in the Cœlestial Paradise.

291. Know for a certainty, that no Man can understand, and see into the Mysteries of the outward Principle, or the Nature of Things, but only by the inward Eye and Gift of God.

292. For can any know the true Nature and Operation of any one Thing, but by a continued Practise and Experience thereof.

293. For Example; would thou know the true Virtue, and particular Operation of Bread, then Eat that only for a Month, within Drink, viz. Ale.

294. Wouldst thou take Food in a Physical way to open and cleanse thy Body and its Passages, or to prevent or help great Costiveness, or hard binding of the Body, Bread and Drink only for 3 or 4 Weeks will bravely cleanse and open some Bodies.

295. Bread and boild Herbs of various sorts, Eaten only with Salt, without Butter, will do the same in others, for they open and loosen the Belly more powerfully than the former.

298. Bread and raw Milk Eaten for a Month, or Oyl and Bread will do it in some People.

297. Bread

297. Bread and Raisons Eaten for a Week, two or three without other Foods will effect it in others.

298. Therefore let every one make Trial, what agrees best with his particular Constitution, and follow the same for some competent time, that he may judge not rashly, but from Experience.

299. There is nothing in the World can do us good, but God ; and therefore give up thy Will unto the guidance of his Holy Spirit.

300. Should Hell its self shoot all its Fiery Darts against us, if our Wills be Right ; that is, if it be informed by, and conformed unto the Divine Will, they then can do no hurt.

301. God will not hurt us ; nor wicked Men, nor Devils, cannot hurt us, if we will ; nothing but God's Will.

302. Therefore by imbracing the Holy Principle, and hearkning to the Voice of Wisdom, walking in the Paths of Innocency, with Temperance, Sobriety, Purity, and doing all the Good we can to all, and avoiding Evil and Violence to any of the Creation: Let us endeavour to have our Wills enlarged to the extent of God's own Will, and give way unto the Influences of his Holy Spirit, so shall we escape the Snares of the Evil one, and pass with safety through the Evil day, enjoying Happiness both here and hereafter.

303. No Man can stand in a certain State of Virtue, except the Soul, thorough Divine Sight, and the power of the Will, re-enter, and continue in the Centre whence it proceeded.

304. The Soul is sprung from the Father of all Beings, and the true Spirit of the Soul from God's Word, and Holy Will in the second Principle,

Principle, or Sons Property; and therefore its real Establishment must be in its first Ground, *viz.* In the second Principle of Light and Love, without being Centered there, it runs to and through in mere uncertainty, and spends its days altogether in Vanity and Vexation.

305. The true cause of all Violence and Oppression, is also of all Strife and fierce Disputing about God. and his Will and Worship, is because Men's Understandings hath departed from its Right Center, and the Properties of his Soul are entred into Discord and Inequality, *viz.* from the guidance of God's Word into the Beastly Life, where the Will and all the Imaginations through the Senses do act in Self-Lust and Creaturely Speculation without Divine sight.

306. Understand that the Humane Life, and all Things in this visible Universe is an out-flowing of the great Power of God; therefore the Soul ought to re-enter, and continue in the Divine Principle of God's Light and Love, and not enter with its Will into Beastiality; for if it do, it presently loseth the Divine Sight and Power, and Self-Knowledge gets the Dominion, which do darken the true Pearl of Understanding.

307. Self-hood and outward Learning cannot see into, nor apprehend the Divine Mysteries, neither material nor immaterial Beings, (the first being but the out-flowing forming, or Figure of the last) nor can the outward Reason, with all its Learning and Philosophy, comprehend them, until the Soul and Will do re-enter into the Divine out-flowing Will of the Lord, which makes all Things manifest.

308. Whatsoever imagineth or willeth contrary to the Holy Principle or Word that made all Things such, are captivated in the Babilonical Reasoning part, and cannot see into the intrinsic value of any Thing.

309. The Soul of Man hath its Original from the Lord, and is therefore Immortal and Everlasting; and for this Cause it cannot rest or be satisfied without injoying him, though it were posselt of, or vested with the greatest Treasures of this World, and the more it vainly seeks for Satisfaction in the Things of this World, the further it is off from its true Mother, and the necessary State of Regeneration.

310. Strife and Contention about Religion, and the Divine Mysteries, are for the most part unprofitable, and proceeds from Self-Perceptibility.

311. For there cannot be any Comprehension, true Understanding, or Knowledge of God, not a Man's own Nature, except Man do with earnestness enter in Self-Denials, which is the right Path that leads towards the new Birth.

312. Reason must forsake its Self, and live no longer in Contention, but sink down into the Center out of which it is departed, that so it may be a Dwelling or Temple for God, wherein the Divine Will and friendly Love of God worketh and governeth all things.

313. That happy Man that doth live in, and under the Divine Will, and is governed by the Light and Love of Jesus Christ, hath no strife about, nor in Religion, because in all things he hath resigned his Will unto God's Will, Countenances, and Commends that which is good in all Men, let their Form, or Worship, or Religion be what it will.

314. Let

314. Let no outward Opinion, Form, or Ceremony separate thee from having Union with thy Neighbour, nor Meats, nor Drinks, nor any thing but Evil.

315. For there is nothing Recommends Man unto his Maker, but Obedience to the Requirements of his Holy Spirit or Divine Principle of his Light and Love, which leads all it Followers into Innocency and Concord.

316. God is Love, and he that loveth not his Neighbour whom he daily Communicates with, cannot love God, as the Scriptures of Truth do testifie, for Man is God's Image.

317. Rember that whatsoever Offence of Evil thou dost to thy Neighbour, is alio a Sin against God.

318. There is no outward Religion, or Form of Worship, has Power to reinvest Man again in his first Original State, but only Faith in the Lord Jesus, Love, Humility, and Obedience unto the Commands of the Lord, and a peaceable innocent walking with his Neighbour.

319. Therefore when thou considerest the varieties of Religion, and Forms that Men do worship God in, be sure to embrace that which tends most to the Glory of God, and the good of thy Fellow Creatures, and which most exalts Innocency and Well-doing, for God will not be Invoked with Lip-service only, and outward Ceremonies, most of which hides the purer Pearl in the Rubbish of Formality and Hypocrisie.

320. Above all things entertain and nourish good Thoughts, for serious Thoughts and Meditations concerning our holy Creator are fed and increased by Divine Power and Understanding

standing, and kindles the Life of Love, so that it longeth, and continually hungreth after God, and the teachings of his Spirit.

321. Christ is the true Touchstone to the knowledge of things Divine, and the Corner Stone to all Spiritual Buildings, consider therefore in all thy ways whether thy Words and Actions do enter out of Love into Love, and whether the Peace of God which passeth all Understanding be sought and desired.

322. Remember that all Strife about the Divine Will of God, whereby Men do despise one another, though it may cover it self with a Mantle of Zeal, doth yet in truth proceed from Self-hood and Pride, for the Wrath of Man worketh not the Righteousness of God.

323. Such Disputations and Contentions do generally, or for the most part, arise from outward Reasonings, vain Imaginations, and Custom, for if Men dwelleth in Innocency, and willeth with his Creator, what need he dispute about that which he enjoys and possesseth.

324. Men ought in friendly sort to confer together, and offer one another their Gifts and refined Knowledge in Love, to try all things, and hold fast that which is good, and not to stand so stiff in their own Opinions as if they could not Err.

225. Man ought to consider what a mighty strong Enemy he hath within himself, which continually suggesteth strange Thoughts and Apprehensions concerning God and his Will, which often occasions Men to insult over one another, whence Sects, Parties, and Factions about Religious Matters do arise.

326. He that contends furiously about Religion, 'tis to be feared, has no true Religion at all, and that will force others to bow to his poor narrow Thoughts; touching such sublime Mysteries, gives a great sign that he neither knows God, Nature, nor himself, nor has felt the Operation of the Divine Dove-like Spirit of Peace in his Mind.

327. 'Tis certain, all these Reasonings, Disputes, and Contentations, about the differing Modes of Religion, and outward Formalities, must be left behind us, like *Elisha's* Hair Mantle, in the Wilderness of this World; and the Will, and all the Properties of the Soul and Life, must turn it self again unto God, out of whom it proceeded, and forsake all vain Imaginations and Lusts, or else he can never come to the Divine and Beautifying Vision.

328. Remember also, that all such Strife and Alterations about the Testaments of Christ, do arise in Man's Heart for want of Love, and the Divine sight or skill in the Heavenly Mysteries, which cannot be any otherwise obtained, but only by turning the Will and Thoughts unto God by Temperance and Self-denial, Innocency, and Regeneration, which is the true Eye-salve that clears the inward sight of the Understanding.

329. As the great Eye of the Material World, or Sun, doth, with its glorious friendly Beams, and sweet Influences, penetrate all outward Things and Bodies, and fills them with its good Virtues, whereby they are genetrated, grow, and increase, and become useful and most pleasant; The like, but in a more sublime and mysterious manner, is to be understood of the Holy Spirit and Light of Jesus Christ, *viz.* he animateth, cherishes, and governs

verns all that doth resign their Wills unto his Sovereign Government, over both Soul and Body, and all Evil Inclinations, and by its friendly and gracious Influences, makes them grow and become pleasant-Fruit in the Paradise of God, and a right Branch on the good Vine; in which Heavenly State, God and Man are united, and God dwells in this Spiritualized Man, as the Sun dwelleth by its Influences in Fruits and Plants, and maketh them fragrant and ripe for Glory.

330. For as the Material Heavens, and Cœlestial Bodies, do by their Influences penetrate this gross lower World, and all things therein, giving them Virtue and Power, so Christ penetrates the Converted Soul by his inward Ruling Power, and resisteth the vain Lusts, Wrath, Violence, and all other Evils that the Earthly Man is subject to.

331. A Christian, in all his ways, must have three Guides, *Truth*, *Charity*, and *Wisdom*, *Truth* to go before him, *Charity* and *Wisdom* on either side; if any of the three be absent, he wanders out of the way or stumbles. You shall see some do hurt, by following even Truths uncharitably; and others, whilst they would salve up a dangerous Error, with Love, have failed in their Wisdom, and offended against Justice. A Charitable Untruth, and an Uncharitable Truth, and an Unwise management of Truth or Love, are all to be avoided by him that would go with a right foot in the narrow way.

332. Of making many Books there is no end, saith the Wise Man; but above all others, Books of Quarrels and Controversies are apt to have no end for number, as well as no good end, or scope, and effect, upon either the Writers or the Readers.

133. In all Disputes, look how much there is of Passion, so much thereof is nothing to the purpose ; the eager Contender raiseth such dust as puts out his own Eyes, whilst he thinks to choke the Party he opposeth.

334. Such violent Contemnners Works, as for the most part they begin their Clamors without Cause, so they manage them without either Reason or Charity ; every Mote in their Antagonist is a Beam, every misinterpretable, tho' innocent Expression, Heresie or Blasphemy against Holy Scripture, or a Doctrine of Devils.

335. On the contrary, every Argument, or Text, they themselves use, though never so miserably wrested, is Invincible like the Sword of *Goliath*, there is none like it. Thus they please themselves, and seek not Truth, but the Triumph of a supposed Victory.

336. The great Art, and too common Practise of these Book-worms, these Gnawers of other Men's harmless Papers, is to pass over and neglect what they cannot but acknowledge is good, and fit to be put in practise in a Man's Writings, and to hunt, and lie at catch for something that may admit of a Quarrel, or be rendred odious to the People, as being contrary to their common Customs and Apprehensions: Thus, like some sort of troublefom Flies, they delight on Sores and Ulcers, and if they cannot find faults, will make them.

337. He that Disputes about Things he doth not understand, nor has any Experience of, 'tis no wonder if he often mistakes, and fathers false Notions on him he writes against, if he Combat his own Dreams instead of his Adversaries Sentiments, and brings unconcluding Arguments to prove insignificant Premises.

338. Wise Men will consider their own, and their Mens time, then to waste it in tedious Replies to such Clamorous Invectives, and can be silent, though Lovers of Strife will not let them be quiet.

339. Therefore delight not your self with the Writings or Reading of Contentious Books, for God, and the Divine Principle of Love, is not in the Thunder or the Whirlwind, but in the soft and still Voice; besides, every Book do bear the Image and Spirit of him that wrote it, and therefore such Books of Controversies, and all Romance, Lewd Writings, do, according to their respective Natures, excite the Readers to Animosity and Vanity.

340. He that takes his Liberty in what he may shall Repent him, how much more when he runs out into what he should not? You shall never know a sincere Christian repenting of having taken too little Worldly Delights; the first Course in all Earthly Enjoyments and Pleasures, is to rest with an appetite, and be satisfied with a little.

341. Nothing is more absurd then that Epicurean Resolution, *Let us Eat and Drink, for to Morrow we shall Dye*, as if we were made only for the Paunch; yet certainly, there was never any Natural Man found savor in that Meat which he knows should be his last, we should rather say, *Let us Fast and Pray, to Morrow we shall Dye*; for to what purpose is the Body strengthened? that it may perish; whose greater strength makes our Death the more painful and violent. No Man bestows a costly Roof on a ruinous Tenement; that Man's end is both easie and happy, whom Death finds with a weak Body and a strong Soul.

342. Affection

342. Affection in superfluity, is in all things a sign of weakness; as in Words, he that uses Circumcolutions to express himself, shews want of Memory and proper Speech; and much Tallie argues a Brain feeble and distempered. What good can any Earthly thing yield us besides its Use? And what is it but Vanity, to affect that which does us no good? And what Use is in that which is superfluous? It is a great Skill to know how little is enough, and great Wisdom to care for no more than Self-denial, with the limits thereof.

343. Christianity is an easie Yoke, and a hard one, easie to bear when once taken up in good earnest, and once accustomed to it; but the Heart requires much labour ere it can be induced to stoop under it, yet finds as much Contentment when it hath stooped. Men are apt to think Religion severity, but the sincere Christian knows whose Slave he was till he entred into this Service; and that no Bondage can be so miserable as the casting off these Sacred Bands.

344. Long Acquaintance, as it maketh those things that are irksome to seem less irksome, so it makes good things, which at first were unpleasant, delightful. There is no Evil of Pain, nor any Moral good Action, that is not hard at first. Continuance of pain, which might seem to weary us, is many times a kind of remedy, or abatement of Weariness; and the practise of Good, as it profiteth, so it pleaseth. He that is a Stranger to Good and Evil, finds both of them troublesome; God therefore doth well for us, whilst he Exerciseth with long Afflictions; and we do well to our selves, whilst we continually busie our selves in good Exercises.

345. Each day is a new Life, and an abridgement of the whole : Spend every day therefore, as if thou countedst it thy first and thy last, as if thou didst begin to live but then, and shouldst live no longer after it.

346. It is no small Commendations to manage little well ; he is a good Waggoner that can turn in a narrow Room, to live contentedly in abundance is the Praise of the Estate, not the Person : Let us therefore study to give a good Account of that little which God lends us, rather than turmoil our selves to make it more.

347. It may seem a Paradox, but it is a Truth, that a Wise Christian hath no Enemies, many hate and wrong him, but he loves all Men, and all profits him ; those that profess to love him, pleasure him with the Comfort of their Society, and Mutual Reflection of Friendship : Those that profess Hatred, make him more weary of his ways, shews him faults in himself, which his friends would either not have espied, or not censured, as the worst doing good to him, though against their Wills ; so he again doth good to them voluntarily with all his Heart.

348. To do Evil for Evil, as *Joab* to *Abner*, sinful weakness ; to do Good for Good, as *Asaphuerus* to *Mordecai*, is but Natural Justice to do : Evil is for Good, as *Judas* to Christ, Unthankfulness, Villany ; only to do Good for Evil, agrees with, and is peculiar to Christian Profession, and what greater Work of Friendship, then to do good for Evil ? If Men will not be my friends in Love, I will endeavour to make them my Friends *per force*, in a good use of their useless Quarrels and Hatred.

349. Riches, Beauty, Honour, Strength, or any other Worldly Good that we have enjoyed,
and

and is past, do but grieve us; that which is present doth not satisfy, that which may be hoped for, as future, is altogether uncertain, what folly or madness then is it, to trust to any of them.

350. He that knows not God knows nothing; and he that loves not God knows him not; for he is so Sweet and infinite Lovely, and whosoever knows him, cannot but affect him; the little love of God therefore that is in the World, argues the great Ignorance even of those that profess the most Knowledge.

351. The Proud Man hath no God, the Envious Man hath no Neighbour, the Angry Man hath not himself; now what can that Man have that hath not himself? Or what is a Man that is better if he have himself, and wants all others? Or what is he the nearer, if he have himself and others, and yet want God? Or, in fine, what boots it to me to be a Man, if I be either Wrathful, Proud, or Envious?

352. He is Rich enough that wants not Necessaries, he is great enough that is his own Master, and he is Happy enough that Lives and Dies well.

353. Even the best Things ill used become Evil; and on the other side, the worst Thing used well turns to Good, a good Tongue used to Deceit, a good Wife used to defend Errors, strong Arm to Murder, Authority to Oppress, a good Profession to Dissemble and Cheat, People are Evil contrariwise, (as Poysons may be wholsom Medicines) Afflictions and Sins by good use, proves of great Advantage.

354. There is nothing more easie than Live Divinity, and Breath-Religion, to discourse of Spiritual Matters from the Tongue of others, but to hear it spoke from the Soul, and to see

the Power of Religion in our Hearts, subduing our Affections, and mortifying our Lusts, and express it out of the Truth of Experience, is both rare and hard ; and yet, without this, the other is nothing worth, but will rather increase our Condemnation.

355. The Soul of Man, through Evil and Disobedience, has broken it self off from God's holy Will, whence Darknes, and all Misery, both overwhelm him, and separate him from that Equality and Temperature he was made to live in, and so becomes Blind as to God and Virtue.

356. Nor can any way or means restore him, but the Love of God, viz. by being Obedient unto the Spirit of *Jesus Christ*, which opposeth all fierce Wrath, Violence, Oppression, and other Poisonous Influences of the Serpent, and leads Man into Humility, Love, Innocency, Self-denial, which are the Fruits of the New Birth.

357. Note, that all Things do most ardently crave a suitable Food ; so that neither Body nor Spirits can subsist, without it hath proper Aliment ; and according to that Principle that predominates either Good or Evil, so are clean innocent Meats and Drinks, or their contraries, desired or used.

358. In all the fierce Savages of the Desert, and Beasts of Prey, wherein the Poisonous Wrath doth predominate, yet is not this wild and untamed Nature, any Evil or Perplexity to them, because such their fierce Inclinations, and bestial Dispositions, are all according to their Radix ; so that they enjoy as much Delight and Pleasure, as the more clean and tractable Animals do.

359. But still the very sight and looks of the fierce Creatures, are a terror to the more gentle and friendly Natures of clean Beasts; so that what is an evil or terror to one thing, is the cause of delight and joy to another, for every Creature highest satisfaction consists in its living, and continuing in the power and operation of the Principle, wherein it was originally made brought forth.

360. Therefore Man being made in the Image of God, all Uncleanness, Wrath, Violence, Oppression, and Beastiality, are the Troubles and Snares of his Soul, because he was made in, and to another Principle, *viz.* to live in the Divine Power and Operation of the Holy Light and Love of God.

361. The same is to be understood of the fallen Angels; their Evil and Misery is, that they have through Pride, Envy, and evil Inclination immersed'd themselves into another Principle than what they were made; for they were formed by the Divine Powers, to live in the Light and Love of God, Fierceness and Pride was not manifest in their first State, therefore Wrath and Darknes is their Pain and Torment.

362. But wild Beasts of Prey were made and derive their predominant Property from the Wrath of the outward Nature, which hath its Original from the inward, and to live in, and to it; and consequently, have as much Pleasure and Delight in their Being, as the more friendly tame Beasts have, who were made from the more benign and equal Nature; and though some Beasts are wild and cruel, yet they are not to be despised, or too cruelly used, since they were made so in the Roots of their Nature

natures by the All-wise Creator, and are not fallen from their first Estate.

363. He that entertains Violence in the Centre of his Heart, is comprehended in the fierce, wrathful Nature, or Principle of Darkneſs, be his Form of Religion what it will.

364. No Man can Honour God, nor bring Glory to him in his Love, Principle of Light, but only by bringing down his Will and Deſires, even from the Centre of his Heart, into Innocency and Well-doing.

365. But all Men in the World do Honour and Glorifie God, either in his Love or Anger, according to what Principle they live in: For, as the Apoſtle ſaith) The Sober and Virtuouſ are a ſweet ſavour unto the Lord of Peace, in the Holy Power of His Kingdom of Love and Light; and on the other ſide, the Wicked are ſavour of Death in the Kingdom of Wrath, Piercenefs, and Eternal Woe.

366. As Earthly Princes cannot poſſibly puniſh, ſo they cannot preſcribe Laws to Men's Souls; nor does it concern the Temporal State of this World, how Men do Worſhip their Maker, provided they yield Obedience to the Civil Laws of their Country, and pay their Tribute, and live innocent, ſober Lives, for ſuch Subjects are ſo far from being dangerous to the Governments, that they are the grand Preſervers of the Peace and Happineſs of thoſe Countries wherein they live.

367. Man knows very little of the wonderful Work of God in the outward viſible Nature, but much leſs of the inviſible Myſtical Spiritual Kingdom, from whence all the external Forms, Figures, Shapes, Bodies, and Virtues proceed.

368. He that is Angry, or Contends with his Brother about outward Forms and Ceremonies in Religion, provided Men be Virtuous, and fear the Lord, does really fight and contend with their great Creator, who hath made Men, and all Things, to differ and vary in their Colours, Shapes, Inclinations, and Dispositions.

369. Consider what great Impressions, and almost invincible Prejudices, Education, and the Modes of Countries or Places, do make in the Hearts and Souls of Men, so that what is esteemed a great Evil in one Country, is not so in another; nay, especial Evils comes to be esteemed no Evils at all, especially in such as are not govern'd by the in-shining and in-dwelling Light of Jesus Christ.

370. Behold and learn Wisdom, Charity, and Moderation, from the Beasts of the Field: they are contented to feed together in one Pasture, though they are of various Kinds, and will all Drink of one Fountain, without complaining or quarrelling about their Meats, Drinks, Colours, Shapes, Likeness, Greatness, Fatness, or Leanness, but all live in Peace and Union, obeying the great, common, and Universal Law of God in Nature, and so answer that end for which they were made, to the Praise and Glory of their Creator.

371. Know therefore, and conclude for certain, that Disputations and Contendings, Revilings and Persecuting of others, because they cannot see, or believe as thou dost, or wouldst have them, do arise from Self-elevation, where the Properties of Nature are at enmity with each other, and are contrary to Reason and Nature.

372. It is a Virtue well worthy of Practice, for Men to remove and put away all such Things which may at any time give occasion for Wrath, or evil Words, vehement Passions, or cruel Deeds, all rich Meats and Drinks, costly Garments, and Household-stuff, and the like, which being by Servants imbezled and spoiled, administers occasions unto many Evils, both in Words and Works.

373. The Heathen Emperor *Augustus*, may in this matter read a Lecture to us Christians; who being one Day invited to a Dinner at a Senators House, that was a mighty Admirer of choice and Curious Drinking-Glasses, and spared for no Cost to get such as was extraordinary rare and fine, heard on a sudden a grievous wholesome Cry, and inquiring the Cause, understood that it was made by one of the Men Slaves, who having, by mischance, broke a brave Glass as he was washing it, was by his Master's Command carried to be thrown into a Pond, to be devoured by the Fish: The Emperor caused the execution to be stopp'd, and calling the Senator, desired to see his stock of Glasses which he so highly valued; the Senator imagining he would have admired and esteemed them as much as he did, readily carries him into his Cabinet, and shows him all his brittle Rarities, which having seen, the Emperor, with his Staff, breaks them every one, saying, He would prevent such mischiefs for the future, as having Men's Lives taken away for a paltry Glass.

374. He that takes *Daniel* and his Companions for an Example, shall avoid many burthensom inconveniences of Care, Passions, and Labours both of Body and Mind; for those Wise and Holy Youths, contented themselves with

Pulse and Water only, and did not value the costly Foods that came from the King's Table.

375. So *St. John the Baptist* pass'd over the greatest part of his Life in the Desert, Eating nothing but Locusts and wild Honey; which Word, that in our Translation is rendered Locusts, do signifie (as I am informed by those skilled in the Original) the Buds, or first Sproutings of Trees, Herbs, and Vegetations.

376. Be not so ignorant and stupidly vain, as to say or think, (as I have heard some alledge) that insensitive Vegetations suffer Pains when cut down or gathered, even as the Beasts or Animals do when they are killed, since the latter are in every degree indued with Senses equal to Man, and subject to Passions, and to Heat, Cold, Hunger, Thirst, and all kinds of Pain, even as Man is.

377. He that would vanquish his outward Enemies, must first overcome those of his own House, *viz.* his unruly Desires, and boisterous Passions, his raging Lusts, and ungovernable Appetite and Affections, those being once subdued, and brought into obedience, he will easily Triumph over all the Stratagems of the World, and Temptations of Satan.

378. Patience, Humility, and Innocency, are the only Bulwarks that can withstand Enmity and Wrath; consider that Light is the cause and medium whereby Darkness is known, be govern'd therefore by the Light, and then all the Deeds of Darkness will be manifest unto thee.

379. But he that is govern'd by the dark Principle, whence Contention and Strife do arise, knows not the Light, either in himself or any other thing.

380. No Man can Judge truly of another, but he that hath first pulled the Beam out of his own Eye.

381. Above all, Swear not rashly and wickedly by the Name of the great God, that Created both the Heavens and the Earth, and all the wonderful Creatures therein contained; for a Man cannot dishonour and provoke his Creator more highly, than to Blaspheme his Holy Name.

382. Keep a continual watch against all Evils, but especially against those Sins, which by thy Complexion, Constitution, Calling, Conversation, or course of Life, thou art most inclinable unto, or in danger of.

383. Let Passionate and Cholerick Men, when they are in a composed frame of Spirit, and the Light of Understanding shines and bears rule in their Souls, oblige themselves by secret Promises, that by permission of the Lord, when ever they shall find themselves moved to Wrath or Passion, then, the better to prevent such outrages against God and their own Souls, they will withdraw themselves out of Company, read a Chapter in the Bible, or stand still in silence for one quarter of an hour, in which time the Light of Wisdom will arise in their Hearts and Souls, and dissipate, allay, or moderate the Fumes of these Perturbations, and irregular Motions.

384. Let such as are inclined to Drunkenness, speedily, and at once, resolve to Drink no strong Drink, nor any Liquor, but pure Water, which will cut off all such evil Inclinations in the very Bud.

385. Those that are inclined to Women, let them resolve to drink small Drink, or Water; use a spare Diet, and eat mean and simple Foods; practise proper Exercises and Labour, rise early

in the Morning, resist vain and idle Imaginations as soon as they offer themselves to the Mind and, above all, keep virtuous Men Company and refrain as much as in them lies, the Conversation of such Women as are subject to Lewedness.

386. There is no Man by his Birth, or his Estate, priviledged to be Idle, for the Command is Universal to all the Children of *Adam*, in the Sweat of thy Brows thou shalt Eat thy Bread and he that will not labour in some kind or other for the good of Mankind, is not worthy to Eat or Live; therefore let all Gentlemen, who too generally subject themselves to an Idle Life (that proves an in-let to many other erroneous Evils) know that they have no exemption or excuse from proper Exercises, and useful Labours in the sight of the Lord.

387. Therefore to prevent the Sin and Evil of Idleness, rich People would do well to divide the day, and allot so many Hours to Meditation, and reading of good Books, Gardening, Pruning of Trees, Visiting, Relieving, and Instructing their Poor Neighbours, and other Works of Charity and Mercy.

388. Let all Men remember, that they have, and enjoy nothing that they can call their own, but all is God's, even themselves, their Lands, their Goods, and all they possess, and that he re-assumes the same when he pleaseth, to whom they will have a sad and dreadful Account to render for the Use, if they neglect to improve them, much more if they waste and abuse them to gratifie their own Lusts and Vanities.

389. Know for a certain, that both good and evil Angels, are continually conversant in innumerable Troops round about the Sons of Men, alluring them to good or evil.

390. Some

390. Some may suppose this to be but a meer Fancy, because we see them not, but let such consider, that the adorable Creator that has made all these wonderful Things we behold, hath created many more wonderful Beings in the Intellectual internal World, of which this outward is but a Similitude, and the reason why we cannot comprehend, or see the Angels, is because our outward Eyes are earthy, and not sublime enough to perceive Spiritual Essences ; every Eye sees no farther than into its own radix.

391. Note, that the Sense sees, hears, smells, tastes, and feels all visible, and sensual, and elemental Things, as being its Mother, whence these sensual Powers have proceeded.

392. But the Eye of the good Mind, or Spirit of the Soul, when it is not beclouded by the fore-mentioned sensual Properties, and grosser Elements, sees, smells, tastes, feels, and hears the Intellectual and Angelical Beings.

393. And therefore in time of Sleep, when the outward gross Senses and Properties are stilled, or, as a Man may properly say, Dead, then the good Genius and Holy Angels have more freer recourse and communication with the Soul and Intellects, and does reveal and foretel wonderful Things in Dreams, which, when the Body and Senses are awake, they cannot do, because their gross and external Elements and Senses are powerful, and do predominate and hide the intellectual Pearl.

394. Nothing is a greater Magnet to attract good Angels, and the communication of pure Spirits, then Innocency, and the Child-like Nature ; therefore it is said by our Saviour of Children, Their Angels behold that Face of the Father.

395. It was a witty and true Speech of the obscure Philosopher *Heracitus*, that all Men awake are in one common World, but when we sleep, each Man goes into a several World to himself, which tho' it be but a World of Fancies as to the outward Elements and Senses, nevertheless, it is the true Image of the Little World which is in every Man's Heart; for the Imaginations, when the Senses are asleep, do not only shew the present State of each Man's Soul, and what Property do carry the upper Dominion, but also what our Dispositions, Complexions, and Inclinations are waking, and as many in their Dreams reveal those their Secrets to others which they would never have done awake, so all may, and do discover to themselves in their Sleep those Secret Inclinations, which, after much searching, they could not have found out waking; therefore we need not doubt, but as God heretofore hath taught future things in Dreams, so still he teacheth the present estate of the Heart. This way, some Dreams, 'tis true, are from our selves, vain and idle like our selves; others are Divine, which teach us Good, or moves us to Good; and others Devilish, which solicits us to Evil, for Man is fall'n into the Good and Evil Nature, therefore let the Night teach us what we are, and the Day what we should be, so shall neither Night nor Day be spent unprofitably.

396. Entertain Innocency, and be not weary of well-doing, but daily endeavour to increase in Self-denial, Abstemiousness, Temperance, and Purity, and to moderate the fierce, wrathful Spirit, by the Lamb's Nature, for Light and Darkness are near unto every Man.

397. The evil Nature, and wrathful Spirit, cannot be any otherwise overcome, but by the sweet,

sweet, friendly Nature, and predominancy of the love and light of God in Jesus Christ; for nothing can make the Wrath of the Father to bow, but only the inshining light and satisfaction of the Son.

398. But when Man gives himself up into the intire government of the Divine Principle, or Gospel of the Son of God, then is fulfilled that of *Isaiah* the Prophet, *The Wolf and the Lamb shall Feed together, and the Lyon Eat Hay like an Ox*; and there is no killing or devouring, no violence or oppression in all the Holy Mountain.

399. All immolerations are Enemies as to Health, so to Peace; he that desires more, wants as much as he that has nothing, the Drunken-man is as Thirsty as the Sweating Traveller, settle the refore thy Mind, in Perswasion of the worthlesness of all outward Things, hanker not after that which it may be thou canst never obtain, and art sure not long to enjoy.

400. A sincere Christian, for the sweet Fruit he bares to God and Man, is compared to the noblest of all Plants, (the Vine) now, as the most generous Vine, if it be not Pruned, runs out into many superfluous Branches, and are apt, like *Ephraim* of old, to wax wanton if not cut short of their Desires, and Pruned with Afflictions; if it be Painful to Bleed, 'tis worse to Wither; 'tis better we should be Pruned to grow, then cut up to burn.

401. As there is one common end to all good Men. to wit, Salvation, and one Author of it, viz. Christ, so there is but one way to it; that is to say, doing well, and suffering evil, bear and forbear, abstain and sustain, is the proper Motto of a Christian. •

402. He that would obtain the Gift of Concord, must content himself with mean Things for simplicity both in Meats, Drinks, Cloathing Houses, Furniture, Employments, Words, and Works, have a near affinity with the friendly Principle of God's Love in Man.

403. All things both Corporeal and Incorporeal, do powerfully and sympathetically attract and incorporate with its likeness, therefore mind well what thou joinest thy self unto.

404. None can know nor understand these mystical and powerful Operations of God, in both the inward and outward Nature of Things; but such as abandon the ways of the many, and enter with their Wills into the one.

405. Remember thou dost Penance when thou hast committed any Sin against God, by abstaining from such things that was the occasion of the Evil.

406. That which thou seest the multitude so eagerly persue, do thou do the contrary.

407. When thou huntest, oppressest, or killest, any of the Inferior Creatures, which makes them cry, sigh, or groan, consider from what Principle or Properties in thee, such violent fierce Inclinations arise, whether from the Right or Left Hand of God.

408. When any Creature is hurt, it sends up its Sighs and Groans to its Creator, even as Men do under Oppression; every Creature flies unto his Fountain for Safeguard, from whence it proceeded, for he is their Life and Well-being; if any think otherwise, the Truth is hid from their Eyes.

409. Consider Death, or the parting of the Body from the Soul, and how unwilling all Creatures are to come unto that point; *The merciful shall find mercy*, saith our Prophet.

410. Look and behold the Sun, the Glorious Eye of the World, whose Beams and Living Power is equally friendly unto all things, whether they be Good or Evil, as the Scriptures of Truth do testifie; *The Sun shines on the Just and Unjust, imitate this Glorious Body, Envy dwelleth not in the Tabernacle of the Lord.*

411. There is not any thing that Man can do, that is well-pleasing to his Maker, if Unity and Concord be wanting.

412. Man's Fall was his suffering Discord and Inequality to enter into his Soul, and it is his Fall to this day, but his Regeneration is Unity and Concord.

413. Stand still and cease from Evil, and the Good will work forth its own Nature.

414. The Good praiseth the Good, and Evil exalteth the Evil.

415. All Creatures praiseth God except Man, because they have kept his Law.

416. The Fire, the Air, the Earth, the Water, and all their numerous Off-springs, do with one voice continually sing Hallelujahs unto their Creator.

417. Consider the wonderful variety of Fruits, Grains, Seeds, and Herbs, and how they all praise the Lord in silence, and thrusts forth their Virtues in Concord.

418. He that delights himself in violence, and oppresseth the Creatures, dishonoureth his Maker, and perverts his way in Nature, and makes his Creation groan.

419. Consider what the Good is, and its Nature, and know for a Truth, that all Violence and Oppression is as contrary to it, as Light is to Darkness.

420. Consider

420. Consider the wonderful Power of God, and that he hath made all, that Man might through all, and by all, know the Holy Creator, and himself, whose Image he bears.

422. Note, that it is the greatest Evil in the World not to know God, for he that knoweth not his Maker, knoweth not himself.

423. He that knoweth God, and the things that are, becomes Divine, whilst he lives in that Body.

424. The Soul of Man hath a fiery Original, but the Spirit of the Soul is friendly, and of Divine Nature, and is that Holy Spark of Light that shines into, and enlightens the Soul.

425. The Soul being of the Nature of the Father, but the Spirit of the Soul is of the Son's Property, which does by its bright Beams enlighten the dark Father, and by its friendly Influences, moderates the fiery harshness of the Soul.

426. The Soul, thorough the friendly Power of the Divine Principle, if it turn its Will thereinto, may obtain Regeneration, and be made better, but worse it cannot.

427. The Soul of Man is from that Principle in which God called himself, a jealous God and a consuming Fire, which thorough Disobedience to the pure Spirit, or voice of Wisdom, did, and do to this day, joyn it self with the Evil which Christ came to seek, and to save.

428. That which is Divine cannot sin, nor consent to any Evil; but it is the Soul that hath fallen and sinned against God, viz. The Divine Principle.

429. The Soul in its own Nature is fierce, whose Ground is from the first Principle, but the Spirit of the Soul is its Light, or Sun, which do

shine back into, and replenish its harsh Father ;
 a true similitude we have in the outward Fire,
 which is in its Original, of a fierce, harsh consuming Nature, but its Sun, which this harshness and fierceness do Generate, *viz.* The Light is of a most pleasant, friendly, amiable quality, and refreshing Nature, affording a good Essence.

430. But if there were not Fire, there would be no Light ; or, at least, the Light would not be manifest unto its self.

431. The happiness of all Souls is to dwell in the Light, and to become one with it, and not in the Fire, or in its own Principle or Nature.

432. The true Joy of Man's Soul, is to live in the Power of the Light ; but if there were but one thing, then there could be no manifestation ; or if there was no Sorrow, Joy would not be known unto it self.

433. Behold the whole Created Being with the Eyes of Understanding, and then thou wilt see, and find a Good and Evil in all things, in Animals, Vegetables, and Minerals ; Also sweet Sowerness, Light and Darkeness, Heaven and Hell, Father and Son, which two grand Fountains do continually contend in each Thing and Creature for Victory, which, since the Fall of the Angels and Man, the evil Properties or Principle have gotten the upper Dominion, which do mightily hide or captivate all the friendly Paradisical Virtues in each Creature and Thing.

434. Seeing then that all things have an Evil and Good in them, how necessary is it for Men to join, or choose the things that are most innocent, and fittest from the wrath or fierceness in Meats, in Drinks, Words and Works, because the Essences of each thing, do in a secret and most powerful manner by Simile, incorporate with the
 Human

Human Nature, and according to their Nature increase and strengthen their like Properties.

435. Harken therefore unto the Divine Principle, which is the Light of all Souls, and the true living Virtue in all Things.

436. The Soul of Man is liable to be made Evil by many things, *viz.* by Sorrow, Grief, Pleasure, Pain, and many more; but to be made Good but by one, *viz.* the Holy Light and Love of Jesus Christ.

437. Also by Meats, Drinks, Communications, Words and Works, which do darken and put the Eye of the Mind out.

438. The Divine Principle, or Holy Light, is the pure, sweet, friendly Power, and Essential Virtue in all things, especial in the Human Nature, but thorough Sin, most hid or captivated it.

439. None are made partaker of the true Knowledge of God, and his Holy Mysteries in Nature, but only such as addict themselves to Innocency and Self-denial.

440. Those that see but the least spark of the Good, and are made partakers thereof, do count the State of Man in this World, poor, low, and miserable.

441. He that would know Divine Things, and understand the highest Good, must, as it were, hate the Body, and all Beastial Inclinations, for no Man can equally enjoy both.

442. Light and Darkness is set before every Man, and, as a prize, the one is as near as the other; and the Will of the Soul is free, and which soever it enters into, unto that he becomes a Subject.

443. Consider the wonderful Power of the Soul, if it be enlightned by the true Spirit of Wisdom, it can then in the Wisdom do all things.

it ought to God's Praise, and its own Comfort.

444. Consider that the use of mean simple Meats, Drinks, Cloathing, Household-stuff and Furnitures, are great friends unto Mens Souls, it cuts off Covetousness in the Bud, frees the Body from great Labours and Cares; also from Suspicion, Passion, Sorrow, and most kinds of Evil.

445. For no Man will be so concern'd or angry with his Servant, for losing or breaking a wooden Spoon, as for a silver; the like is to be understood in all other things.

446. Look not therefore on the Rich and Mighty, and what they do, but what's honest and suitable to Nature's wants.

447. Moderation and meanness in Meats, Drinks, Cloathing and Furniture, will in a manner prevent the many troubles and wants that attends most Families.

448. He that does know the true Virtue of mean things, will never desire the trouble of setting of the Needles, Trifles; nothing being more pleasant than to imitate Nature.

449. If thou wouldst enjoy Health and Strength in Old Age, live soberly in Youth, and visit not the shades of *Venus* too often, for she secretly wounds her Lovers with incurable Diseases.

450. The Original of most Man's Grief and continual Trouble, is his suffering his Will and Desire to wander after many things, most of which are not needful nor natural.

451. Consider that the often Tilling and Dunging of Land, especially with Soil that proceeds from variety of Creatures, both Dead and Living, do, as it were, suffocate or wound the pure salniteral Virtues, and sweet Qualities of such Earth; and in all particulars, endues the
Fruits

Fruits with those Rancid Properties, which the Dung did in it self contain, and convey thereunto.

452. The like holds good in the Human Earth or Nature, and, indeed, in a far higher Degree for all Foods do, as it were, consist of Body and Soul, that is of a gross, and of a spirituous Property; the first answers to our Bodies, and the finer or spiritous Parts to our Spirits, and each from each, receives its Aliment respectively, from clean Meats and Drinks, is generated well tempered Blood, and of the goodness of that the Spirits depends, in a great measure the Dispositions, Inclinations, Words, Works and Actions for their Essences do not depart.

453. Great are the Powers of Meats and Drinks, which if understood, together, with the secret Sympathetical Operation of Things, Men would more desire and endeavour after mean simple Food and Drinks than they do.

454. Temperance is a Divine Gift, and the Foundation of all Wisdom, and right Knowing, is within a Man's Self.

455. Sobriety and Self-denial, do always fortifie the observers thereof against many Evils, and prepares the Mind to be the Temple of God.

456. All the Prophets, and Holy Seers, as *Moses* and *Elias*, who through Temperance, and the great benefit of clean Foods, *Moses* could guide his Body, as if he had been a Spirit, and made his Face to shine.

457. Those that would preserve the Body and Mind in Health, ought by simple innocent Meats and Drinks preserve their Spirits potent, which cannot be done but by Temperance and Cleaness.

458. The Prophet *Daniel* and his Companions, was sensible of the great Power and good Virtue

clean Meats and Drinks, when they were threatened with the King's Displeasure, if they would not eat of the various sorts of Meats that came from the King's Table, but they contented themselves with Fruits and Grains, and pure Water for Drink.

459. Was not the Sobriety and Cleanness of the *Racobites* well pleasing to the Lord, in that they had faithfully observed the Commandment of their Fathers as to Moderation, that *Jonadab* should never want a Man to stand before the Lord.

460. Did not the Prophet *John* content himself with Locust and wild Honey, which our Saviour Christ saith, *That there was not a greater prophet Born of a Woman.*

461. And *James* the Brother of our Saviour, was eminent for his Sobriety and Abstinence, as *Eusebius* reports, He Eat no Flesh, Drank no Wine nor strong Drink, and wore no Woollen Garments.

462. Was not the Mother of *Sampson* commanded by the Angel of the Lord to abstain from Wine and strong Drink, during the time of her being with Child? And so was *Sampson* her Son, who the Lord indued with great Strength, which continued with him so long as he observed the rules of Temperance and Simplicity.

463. Temperance, Cleanness and Abstinence, have wonderful Power to preserve both Soul and Body, none can be sensible of the excellent Virtues thereof, but such only as live in the practice.

464. Some of the Wise Ancients have delivered it as a Maxim, That none could understand God and his Works, and enjoy perfect Health of the Body and Mind, but those that abstain from Flesh, Wine, and Vices.

465. Know for a Truth, that there is no other way to preserve the most pure friendly principle of
of

of God in Man, but only by Temperance, Cleanness, Gentleness, and to avoid Passions.

466. For the Divine Light and Guide of Mankind cannot, nor will not, endure any kind of Violence or Oppression without great prejudice; it is in its own Nature, so tender, gentle, meek, and friendly, all Passions, Cares, Perturbations, violent motions of the Body, Covetousness, Intemperance in Meats or Drinks, either in quality or quantity, robust Employments, evil Communications, or too often Visiting the Shades of *Venus*, or any other irregular motion, either of the Body or Mind, do powerfully oppress, violate, keep under, and hinder the operation of this *bonus Genius*, or good Principle of God's Love and Light, which is the true qualifier and moderator of the harsh, dark, or evil Nature in all Things, as well as in Man.

467. The very same is to be understood in all Vegetatives, Animals, and Minerals; the Virtue and good Power in every thing is so meek, friendly, and amiable, that it will not endure any harsh motion, or violent operation, without manifest prejudice, as is most clear in all preparations both of Food and Physick, the best Properties in all Things do suffer, first by reason of its Meekness.

468. It is very easie in all preparations of Food and Physick, to evaporate, suffocate, or wound the good Virtues in a thing, and increase harshness, but very hard and difficult to advance the Divine Principle or Properties, and on the other side, abate or moderate the dark, harsh Properties.

469. For the harsh Bitterness, or dark Form, are the Root, *viz.* the first and last in all Things; therefore the strong fixed power of the Salts property, cannot be destroyed in any thing, being a branch of the Original, as witness *Lot's Wife* being

being precipitated into a Pillar of Salt ; that is, into the Original dark Principle, for she looked back, that is, into the Root.

470. But the Son's Property, or Holy Light, which is generated out, and from all the Powers of the Father, do shine back into all the Powers of the Father, and enlighten them that they become joyful, which is the Holy Glance, or Light, or Divine Principle, and good Power in all Things, which Mankind ought to have regard unto, and to chuse unto himself all those things that stands in the nearest Affinity with it.

471. This Principle, as is said before, is mild, meek, and most full of all Virtue and Divine Power ; therefore all things both in the Animal, Vegetable, and Mineral Kingdom, that stand in their qualifying, and operation nearest equality, and are most simple, meek, and friendly, all such things are the nearest and most agreeing to this Divine thing in Man.

472. For this very Cause, the Holy Prophets and Philosophers in all Ages, have so much recommended the most innocent, simple Meats, Drinks, Exercises, Employments, and Communications, for all such things stands nearest unto the simple meek Principle of God's Love in Man's Heart, and they do powerfully stir up and increase their likeness both in the Body, Soul, and Spirit, and have far greater power to excite the good than the unseeing can apprehend ; the like is to be understood of their contraries, Good begets Goodness and Virtue, and the Evil begets Evilness and Vice.

473. Consider the great care and trouble Men do take in the getting of Money, even to the hazard of Body and Soul, which, when obtained, do very frequently precipitate them into great Evils, and many Snarcs and Diseases.

474. O

474. O how happy would it be if Men take but half that pains, care and diligence, Self-denial, and in the innocent simple ways God, and his Law in Nature, for the procuring and obtaining the Noble Treasures both of Time and Eternity, how knowing, seeing, hearing, tasting, and feeling, would Men be in the Divine Mysteries, to the praise of the Lord, and Eternal Comfort of themselves.

475. be not offended, or think the worse right hand way, because it is very uneven, narrow, and but little Company, and those that are but poor and mean, most or all of them Footmen, for the Apostles themselves was forced to leave their Horses, and travel on foot after a little entrance into this way.

476. Some of the Wise Men, when first entered into this Divine Path, or Right Hand way, have kept their Horses and Coats, but such as continued them long, was either forced to leave them and go on foot, or else turn into the Left Hand way.

477. For all the Men and Women that are Travellers in this innocent Path or Way, their Cloaths are mean, plain, simple, and of their Natural colour, their Meats and Drinks very simple, such as are easily procured.

478. In this way there are no Inns nor Ale Houses, but a few poor Cottages; their Beds are clean Straw, and the most currantest Money that goes amongst those poor People is Self-denial and Content, and their Watch Word is, *Let all Flesh be silent.*

479. There are not many Trades amongst them that travel in this way, for they need them not, because a few things will sustain their want.

480. Most of these Men have each of them
two Gardens, which they spend their whole time
in Manure and Dress, one is Internal, and the
other External; the Herbs and Fruits that grows
in the Internal, do by their blessed Juices, and
most fragrant Scents, replenish and nourish the
Soul; and the Herbs, Fruits, and Seeds of the
External Garden, do not only imploy the Body
in that pleasant Labour of Dressing and Manu-
ring of its Fruits, but it also supports it with
Food that affords both dry and moist nourishment
in the highest degree of Innocency in this World,
therefore those that enter into this way needs but
a little Land, and less Money, and tho' every
Man must have two Gardens, yet he needs buy
but one, for one is his Eternal Inheritance, which
ought in an especial manner be looked after and
treasured, or else it will be quickly over-run with
bitter Herbs, and sower harsh Fruit.

481. If thou keepest thy Internal Garden free
and clear of those harsh bitter Weeds, which are
very apt to over-spread the good Herbs, then it
will afford most blessed Fruits, which will be Cor-
als unto the Soul on a Dying-Bed, and raise the
Soul to Eternal Life.

482. Let God be thy Teacher, and look not
outward, nor listen after other Teachers, but
earn and know the inspoken word of the Lord,
and the Divine Principle in thy own Soul, who is
the true Preacher of Life.

483. Let that Scripture be fulfilled, where the
Prophet saith, *The time shall come when every Man
shall be taught of the Lord in the center of their
Hearts.*

484. Learn to know thy Teacher in thy self,
and then thou wilt need no Houses of Brick,
stone, Timber, or outward Temples, to meet for
God's

God's Worship, but every Man shall withdraw himself from the noise of Men, and worship the Lord alone in the Center of their Souls.

485. Above all things, learn to know the power and virtue of lowliness and silence from Worship; for when Man ceaseth from speaking, then the Lord ariseth and teacheth the Soul the ways of Wisdom.

486. The true Worship of the Lord is innocent and simple in the ways of Nature, which is his Handmaid.

487. Consider, and look with an inward Eye into the wonderful variety and great beauty of the Vegetations of the Earth, how pleasant they are to thy inward and outward Eyes, and how they all praise their Lord in meekness and silence, and bear Fruit to the Creators praise and thy Comfort; they grudge not, nor grumble when thou usest them for thy necessity.

488. Learn by all to know and praise the only Fountain whence all proceeds, and have their Being.

489. Withdraw thy self from the many, and entertain profound silence, and the Lord will arise in the Center of thy Soul, and shew thee the Truth, which is not seen, but felt on the opening of the Intellectual World.

490. Know that all Ceremonies, Forms, Modes and Mediums in Religion, the Lord have suffered by reason of weakness and want of true sight in Divine and Human Mysteries.

491. As the Saviour of the World saith, *Not in this Mountain or the other place, but the true Worshipers are those that worship the Lord in the inward part of the Heart in loneliness and silence.*

492. Remember, and let it be one principal point of thy unfeigned Religion, to desire no more

more of the things belonging to the Body than is needful and natural, for whatsoever is more be-
 yond the Intellectual powers of the Soul's Spi-
 rit, for the Essences of all our Meats and Drinks
 parts not from us, but becomes Essential, as
 mentioned before.

493. The true Religion is for a Man to know
 God in the Center of his Heart, and to obey the
 voice of Wisdom, and regulate himself in all in-
 ward and outward things.

494. The Life of a true Christian is to depart
 from all Intemperance, superfluity, uncleanness
 in Meats, Drinks, Cloathing, Employments, and
 communication, and to withdraw into loneliness
 and silence, and to will as God his Guide wills.

495. And remember that he that lives as he
 ought needs but a few things, and those easie to
 be procured, a small Cottage, a little Garden, a
 little Corn, and Water, white Garments, a
 little Wood, a Straw-Bed, which are the most
 useful and necessary, and will support Nature to
 the highest degree, and a little labour and less
 care will procure them.

496. Straw-Hats will serve instead of Beavers
 and Castors.

497. Wooden-Shoes instead of Leather, for
 their journeys are but small.

498. White Linnen and Wollen instead of rich
 colours, for there is no need of rich Garments
 to cover the outside, when the inside is arrayed
 with Vertue.

499. The Fire of Wood supplies the want of
 candles made of the Fat of the Beasts, no Vio-
 lence enters into their Tents.

500. A little Corn and a few Herbs do boun-
 tifully supply Nature with both dry and moist
 nourishment to full satisfaction, there is no need
 of the trading with Burgers. E 501. A

501. A few Vessels serves, their Drinks is brought to their Hands by the preserver of the World. A piece of Bread and a spoonful of Oatmeal Flower mixed with a pint of Spring-Water make a Breakfast or a good Supper.

502. Milk as it comes from the Cow is highly esteemed, and counted great Food, being eaten with good Bread, there is but little need of Butter, and less of Cheese.

503. Bread, Water, and Flower, without any farther preparation, Bread and Milk, Herbs and Bread, Fruit and Bread, are the most useful and necessary Foods, which are ready at hand, and may be obtained by every one with little labour of Body, or trouble of Mind.

504. All Men ought to consider, that the cause of all Diseases and Unhealthiness to young and old, is for want of Government and Wisdom, and the desiring those things that are out of the ways of simple Nature.

505. There are not many Diseases where Men walk in Nature's Path, and avoid Compositive and as much as in them lies fiery Preparations.

506. The more Men imitates Nature the nearer they come to their first State of Innocence and thereby obtain health of Body and vigor of Mind.

507. An Example of this we have in all Animals or Beasts who continue in that pure Liberty they were made in, and placed under, but Healthy most of them are when Men do not render them otherwise by Oppression and Disorders.

508. Keep therefore O Man unto thy Heavenly Guide that the Lord hath placed in the very Center of thy Heart, turn thy Eyes inward, and learn Wisdom, this Divine Spark, and Holy Spirit.

Light, if obeyed in the Life thereof, will really shew and teach Man all things both for Divine and Human that are necessary for this Life and that which is to come.

309. Study thy self, for that worthy thing in thee cannot be known, nor its Voice distinguished from other Voices, but only by Self-denial, Sobriety, and Cleanncss, in the practise of Silence, being leaning on the Shoulders of none but only thy beloved Jesus.

510. Remember that the true pleasure of Temperance, and the many benefits that follow Sobriety, cannot be imagined by those that live in riotous Liv'es, so neither can the sweet Influences thereof be enjoyed without self-denial, and some trouble to old *Adam*.

511. If thou wilt know God, and the sweet Influences of his good Spirit in thy own Soul, when thou must live as it were alone, for there is but a little Company in the ways of Vertue and self-denial.

512. There is nothing does make Men more capable of God's Blessing, then Temperance, and Cleanncss in Meats, Drinks, Imployments, and Communications.

513. How ready are the sober of Mind to give the Lord Thanks for his Mercies, and how sweet every mean thing.

514. Temperance is endued with Divine power, it fits the Mind for the Worship of God, their Beds are easie, their sleep sound, not subject to Indispositions, nor molested with Fevers, their Heads are not dulled with Fumes, nor their Stomachs oppressed with fainting Fits, or windy griping Humours, they rise as fresh as the morning Sun, and are fit for the Exercises both of the Body and Mind, their Radical moisture flows

freely through every part, like a pleasant G of Wind which moderates the Central Fire, that they burn not too violently : This excellent State of Body and Mind is not attainable without the fear of the Lord, and Self-denial, which are the first steps to all true Wisdom both Spiritual and Natural.

The Benefits of Temperance, and Mischiefs of contrary, Vice.

1. **T**emperance is the True way, or Royal Road to Peace and Happiness, both in this World and the World to come; for without, no Man can observe the Law of God and Nature.

2. Temperance freeth the Body from Labour and Danger, and the Soul from Cares, Passions and disquieting perturbations.

3. Temperance makes all Men rich, for it administers Content, and gives length of Days, Health, and a sound Mind, which, whosoever enjoys, cannot be said to be poor.

4. Temperance cuts off vain Thoughts and Imaginations, and all extravagant Desires, as were, in the very Bud, which continually wound the Soul and Body of the Intemperate.

5. Temperance wisheth no ill to its Neighbour, but is a friend to every thing that is innocent and good.

6. Temperance is a perfect Cure or prevention of many cruel Diseases, both of the Body and Mind.

7. Temperance is a sure support to all needy Families, if she be entertained, and her voice obeyed.

8. Temperance makes Harmony in the world.

Times, and dearest of Trading, because she finishes all her followers, with what Need and Nature requireth; nor does any thing render a man more like his Creator.

9. Temperance is a true Guide to Man's ways, cleanseth the inward Parts from uncleanness, and makes the Eye or Spirit of the Soul to see with Intellectual Sight, like its Creator, who maketh his Sun to shine both on the Just and Unjust.

10. Temperance is a glance of the Divine Power which denies Self-hood, and teach those that follow her voice, to Love all God's Creation, God Loved Man.

11. Temperance envieth nothing, nor coveth no Man's Goods, but is a friend unto all, avoiding Strife, Contention, Controversies, Oppressions, Violences, and Manslaughter.

12. Temperance is the firmest and best Establishment of, or in all Governments, for she teacheth Man to Love, and adore their Creator, know themselves, and to have an awful Respect to their Neighbours and whole Creation of God's wonderful Creature.

13. Temperance considereth all things, prohibiting no Creature, that Freedom and Priviledges, that their Creator hath bounteously given them, the grand Law and Charter of Nature.

14. Temperance knows what that Glorious Liberty is, the Great Apostle speaks of, that the whole Creation groans to be delivered into, and its sweet influences attracts all things that are capable, unto that pure Fountain.

15. Temperance illuminates the Soul, and makes Men's Reasons Divine.

16. On the contrary, Intemperance is the vilest Evil on Earth, because the Seed-plot

of all other Evils, and most unlike our Blessed Creator, for the superfluous Man wants all things, but God wants nothing.

17. Intemperance wounds the Body with Diseases, and the Soul with Ignorance and Blindness perpetually perplexing the latter with greedy Desires, and the former with needless Toils.

18. Intemperance hood-winks the Soul, that it cannot distinguish between what is good and profitable, and the contrary, thereby obstructing and violating the Way, and Law of God in Nature.

19. Intemperance is the Original of all evil and vain Imaginations, it makes Men turn Rebels, and imbroils the World with Plots and Wars, that they may gratifie their own unbridled Lusts.

20. Intemperance causeth Children in the secrets of their Heats, to wish for the death of their Parents, that they may enjoy their Estates. Married People, to desire the death of their Yoak fellows, that they may get others with more Money, or that they may get others with more Money, or that are more young and handsom to please their wantonness.

21. Intemperance persuades Men to Marry old diseased and deformed Women, which does neither agree with their Age and Tempers, nor can answer the end for which Marrying was ordained by God; which is one of the greatest Evils under the Sun, because they sin against Nature, and the Light of their Understandings.

22. Intemperance makes Men more unnatural than the worst savage Brutes, for they often get Children in the heat of Lust and Drunkenness, and then suffer both Mother and Child, either to perish or go a beginning.

23. Intemperance causes Men to Blaspheme their Creator, and is the root of Covetousness, Murders, Pride, Vain-glory, and every evil Word and Work.

24. Intemperance renders the Body a sink of Diseases, the Mind a Cage of unclean Thoughts, banishes all good Meditations, and makes People Resolute and Vile.

25. Intemperance causes those of the Female Sex to turn common Prostitutes, or makes them rude, Bold, Surly and Inhuman, for it destroys their curious friendly Human Nature, and fits them for hard slavish Employments, which do ill become their Delicate Shapes, and loving compassionate Complexions.

26. Intemperance, as it is the grand Incendiary of Kingdoms and States, the main inlet and foundation of all War and publick Bloodshed; so it is the Common Barreter that disquiets private Families, and sets Neighbors and Friends at variance.

27. Intemperance occasions People to venture the Health both of Body and Soul at Land and at Sea, to procure such things as do indeed stand us in no real stead, when we have got them, but rather adds trouble to the Mind, and Diseases and Labours to the Body.

28. Intemperance is the Mother of Surfeits and Consumptions, and the Nurse of most other Diseases, so that in the *Weekly-Bill*, instead of the numerous Dead Roll of Diseases and Distempers, one might properly enough write, Dyed this Week of Intemperance (395.)

29. Intemperance is a brutish Vice, and indeed only the worst sort of Brutes are subject to it, for all innocent Creatures can live without either Labour or Preying on their Fellows; they

are only the wild Savages that cannot subsist, either by Labour, or without preying upon, and eating the Flesh and Blood of their more innocent Fellow-creatures; and amongst all the fiercest Savages, Man is become the worst and uncleane-
 est, because he preys upon, and is beholding to the inferior Creatures for his Food and Cloathing, which is a part of his Curse.

30. Intemperate Men are but sinks of Luxury, monsters of Impiety, burthen-som to themselves, and intolerable to the rest of the Creation, the plague of their own Times, and scorn of all Posterity.

31. Intemperance invades the Mind, and all the Noble Faculties of the Soul, nay, stupifies the very Sences, and renders Men utterly incapable of sublime Penetrations, or Spiritual Attainments.

32. Intemperance is an Epidemical Contagion, which has over-run almost all *England*, and except there be a Revocation, we must expect the severe Judgment of God to fall upon us.

33. Intemperance is the Hospitality of a Brute, the Happiness of a Swine, and the Civility of a Devil, and betrays Mankind into a far worse condition than to be Condemn'd to the Mines or the Gallies.

34. Intemperance is the Original of all baneful Customs, whilst it promotes and spurs Men on to every sort of Vice, to the undoing both of Body and Soul.

35. Intemperance is the Grand Obstruction and overthrow of all true Religion and Piety, for what will that Man pretend to believe or profess, or what wickedness will he stick at, who makes his Belly his God, Post-pones all other Considerations to that of gratifying his Paunch.

36. Intemperance is the In-let and cause of all Oppression, both to those of their own kind, and to all other Creatures; as also of eating their Flesh and Blood, which do generate uncleanness and filthy Juices.

37. Therefore, as *Plato* wrote over his School Door, *Let none enter here that are ignorant of Geometry*; so you shall find it always Inscrib'd on the Portal of *Wisdoms Temple*, That never any man, or shall have admission there, but such as shall first devoted themselves to a strict and regular Temperance.

38. None ought to take care for more than Food and Raiment in this World, for the original of all trouble to Men's Souls, is a vain desire after Things that are superfluous, and yet difficult to be procured.

Of Cain and Abel, and their respective Offerings.

1. **C**AIN was the first Born of *Adam*, which do signify in the Language of Nature, the first Principle of fierce Wrath of the Father.

2. *Cain* brings of the Fruits of the Earth, an Offering unto the Lord, which was not accepted, because it proceeded from, and was composed of the Fruits of the bitter Root, or the harsh asstringent earthly Properties, which cannot be accepted or entertained by the Divine, or Love Principle.

3. Then *Cain* was Wrath, and his Countenance fell, which does further denote, that the angry Principle predominates in the Life's Center, then the Lord said. *Why art thou Wrath, and thy Countenance fallen, if thou do'st well, shall thou not be accepted*, which does sufficiently intimate, that *Cain's* Offering was not Corn or Wine, or any

of the common Fruits of the outward Principle which in themselves are innocent and harmless, but rather of levil uncircumcised Works, which were not, nor never will be acceptable to the Lord of Love and Innocency.

4. Then *Cain* rose up (that is, he elevated himself in the fierce, harsh wrath) as he was in the Field, (that is in the wild Nature) and slew his Brother *Abel*. viz. the innocent Divine Principle which the wrathful, harsh, fierce property does still Slay and Murder, in the Hearts of all *Cain* Children.

5. Therefore *Moses* adds further, that after *Cain* had slain his innocent Brother, *He departed from the presence of the Lord*, which could not be as the great Creator is understood in the two grand Principles of Love and Anger, because he is the Life, the being of all Beings, and in every thing but *Cain* departed out of the presence of the Divine innocent Principle of Love and Light, and went into the Land of *Nod*; that is, took up his Habitation in the wrathful, fierce, earthly property, and built a City; that is, he grew strong and powerful in the inward and outward Principle of Wrath, and became a great Lord and Master in all Inventions of Building of Cities, Trading by Sea, Violences, Oppressions, and most apt in the use of all killing and warlike Weapons; for from this *Cain*-like fierce Spirit, do proceed all the great Oppressions (and Murthers that are common unto Mankind, and always did, does, and ever will endeavour to domineer over innocent *Abel*, or the principle of Love and Meekness, and to keep the whole Earth in Bondage.

6. It would be but a symptom of Vanity or Ignorance grossly to conceive that *Cain* offered Corn, Oils, or other external Fruits, or that *Abel* brought
Sheep.

sheep, Lambs, Calves, or the Fat of them; their Offerings were the living Powers of their Souls, viz. evil and good Works; the first were *Cain's*, producing from the harsh, earthly, fierce, wrathful Principles that had the Government in him; the latter were *Abel's*, flowing from the Divine innocent Fountain, and each was received of each; that is, the Holy Fountain of Light and Love kindly entertained *Abel's* Offering by simile, and it was a sweet savour thereunto, as springing from the same Root; as on the other side, *Cain's* was swallowed up of the harsh, wrathful Principle by sympathy, having the same basis, but the Kingdom of Love could not accept his Offering, because the same was an Abomination unto it; nothing is welcome there but well-doing, that is, innocency and good Works, which makes up the main of true Religion.

7. Men cannot see and distinguish the Spirit of *Cain* and *Abel* in themselves, except they first come to discern and know themselves, by, and through Obedience to the Voice of Wisdom, which gives a true Sight and Understanding: All that the Lord requires of the Children of Men, is to walk in his Law of Love, and do unto all as they would be done unto; the first step unto which sublime State, is for every one to know himself, and to distinguish the voice of *Cain* from that of *Abel*, which are essentially in every Man.

8. Such Offerings as the Blood, and Flesh of Sheep and Oxen, would not satiate or appease the awakened Wrath of the Father; for, as the Apostle hath it, *Sacrifices and Burnt Offerings thou wouldst not; but loe I come in the Volume of thy Book, to do thy Will, which was, is, and ever will be an acceptable Sacrifice to the Lord*; for if the partition wall of Wrath, between Man and his

his Creator could have been broken down by killing and burning the inferior innocent Creature. then the Divine Principle need not have been manifested in the fulness of time, viz. Christ Jesus who came to Seek, and is able to Save the Soul which the Blood of Bulls and Goats could not Ransom, for, as the Wise Man saith, the killing and committing of one Sin, could not expiate another; all Oppression, violence and killing either Man or Beast is as contrary to the Divine Principle as light is to darkness, for one is the Principle of Fire, the other of Light and Love.

9. The Original of all Sacrifices and Killing of the inferior Creatures came in with Man's Transgression, Fall, and Degeneration from the Government of the Divine Principle, for when he had suffered his Will and Desires to enter into the fierce Wrath, then his Soul felt it self in horror, and very uneasie, and began to think how he might appease the Divine Indignation, and then, and not before, began Sacrifices; for undoubtedly if Man had kept his first Innocent Estate he had never killed, much less desired to eat the Flesh and Blood of the inferior Creatures, consequently there had been no Sacrifices, which as they came in upon the Transgression, so nothing can period them, and put an end to killing and eating of Flesh and Blood, but only Obedience, and a daily offering up unto the Lord the Firstlings of our Flocks; that is pious, devout, hearty, innocent Hands, and undefiled Minds, and as if killing the inferior Creatures, and eating their Flesh and Blood had not been, there would not have been any Sacrifices thought on but vain Man imagining that God was even such as one as himself, that would be pleased and attoned by the Flesh of inferior Creatures, and hoping thereby

thereby to divert the Wrath which he himself had most terribly stirred up, tho' still he continued in the practise of Unrighteousness, and cruelly promoted throughout the World the custom of Sacrificing; And some thinking the Nobler the Victim was, the greater must be its efficacy and merit, proceeded so far as to offer up their own Children to their Idols, but the true God abhorred all such Inhuman Cruelties, and tho' he prescribed the Sacrificing of Beasts to the Jews, yet the same was for the hardness of their hearts, for as the Scriptures of Truth do testify, such as the People such is their God, that is, if they live in Violence, and delight in killing, then the Lord is in the midst of them in his Angry, Jealous, or Wrathful Power, for when fierceness and Wrath do predominate in Men's hearts, then they promote all Cruelty as well in Religious Worship as in their daily Practises, and the People that live in the Power and Operation of the fierce angry Spirit, cannot be satisfied without some such Bloody Rites.

Of the Original of most Inhuman Inventions.

FROM the Kingdom of *Cain* joined with the outward Principle of this World, that is, from the first and third Principles does proceed and arise most Arts and Inventions, and not from the Nature of *Abel*, or second Principle of God's Love, which therefore we find complaining, that Man was made upright, but had sought out many Inventions.

2. It may easily be observed, that most Inventions, or curious Arts in Man, do proceed from

from an ill Ground or Root, viz. from the high
proud, fierce Principle; this is manifest in the
generality of Arts and new Inventions that are
brought to light in our times, and the same
to be understood from the beginning, else the
Lord had not complained of them.

3. Few and easie are the things that serve for
the support of Human Nature, and to supply its
Necessities, as plain Plowing, keeping of Sheep,
and the like, which every Man is taught by his
Natural Genius or Instinct, without being bound
holding to a Master of Art; but on the contrary,
those innumerable Arts, and needles Inven-
tions, that stand Man in no stead, but lead him
to vanity and evil, are very hard, difficult, and
chargeable to be obtained, and if any of such In-
ventions do chance in some respect to assist Man,
it was not the intention of the Inventor so much
fix'd on the general Good, as on Ambition, Co-
vetousness, and the like, that he might get Mo-
ney by it, be esteemed Famous, and have the
Praise of Men.

4. If you read over *Polidore*, *Virgil*, Books of
the Inventions of things; or *Paucipolus*, of things
lost and found; or were it possible to number up
all the Inventions since the beginning of the
World, there will not, perhaps, appear one of
thousand that was needful, or, indeed, benefi-
cial unto Mankind, and clear of Evil in the Root.

5. Therefore *Cain* is mentioned to be the first
that built a City, as signifying, that he was the
Father of needles and harmful Inventions, which
Cities and great Towns have chiefly applic-
themselves unto, for nice Inventions, and super-
fluous Arts, are not promoted amongst Plowmen
and Shepherds, for they are plain down-right, or
rather upright honest Men, and employ them-
selve

lives equally Innocent and Necessary ; thus were all the holy Patriarchs, plain simple Herdsmen and Shepherds, in whom was contained the Royal Line of the Divine Principle, or holy Seed of the Woman, that can bruise the Head of the Intentions, or Serpentine Nature, as *Abel*, *Abraham*, *Isaac*, and *Jacob* ; and at the Manifestation or Birth of Jesus, the Grand Shepherd of Souls, the same was first proclaimed by the Angels to those that were innocently tending their Flocks.

6 Not to insist on those black Arts which are generally decried, as Negromancy, Conjuring, the Skill of mixing and preparing Poysons, and the like ; What do most of the rest, and more applauded Crafts tend unto, but either Violence, Oppression, and the Destruction of Men, or to Fraud and Couſenage, or to Gluttony, Drunkenness, Luxury, and Effeminacy, or to Pride and Vanity ?

7. What kind of Property or Principle was that in Man, which first Invented, and daily improves the use of Warlike Weapons to kill, murder, and destroy those of their own Kind, as well as other inferior innocent Creatures, that raked into the Bowels of Hell for Brimstone, Nitre, and Sulpheter, to furnish them with Gunpowder, and studied the Art of Mining and Blowing up their natural Brethren by hundreds at a blast ? Did not all such things originally arise from the bottomless Pit, that deep dark Poysonous Abyss of Feroceness and Wrath ? And still from the same horrid Fountain do proceed all new Inventions that tend to the Destruction of Man, wherein it may be observed, that Christians have been more unhappily Ingenious than those they call Heathens, which is much to be lamented, tho' the latter have so far learn'd of them, that now they

are grown no less expert in the mischievous use of those Inventions, and not seldom do therewith plague and destroy the Original Authors.

8. From what Principle in Man did the Invention of Ships arise, or what real Necessity was there for the same? Has the most Merciful and Bounteous Creator, planted Man in any Country which does not afford sufficient to supply all the Necessities of Nature? For, did not those Millions that inhabited those vast Regions, since called *America*, subsist without the Art of Navigation, and further than meer Nature taught them for many Ages before? *Columbus* could boast of discovering a New World; how many have been swallowed up by the vast Ocean thro' means of Seafaring Attempts, which seldom has better aim, than either to Disquiet, Conquer and Rob innocent peaceable People, or to obtain such things as are not at all needful, but serve only to please the vanity of the multitude, and procure Diseases?

9. Considering the certain and inevitable danger that attends Navigation, we may justly say that all things brought from remote parts by Sea are the price of Blood; Now if a Prince cause a single Man to be put to Death, or one privately kill another, or if a Man hang or drown himself here on shore, then what a great deal of trouble it makes amongst the Relations, and also the People, (which, in leed, when done by the Hands of Justice, is much to be lamented, that People should live so contrary to Human Society, that there should be any kind of cause for killing of Human Creatures) but there do daily many thousands expose their Lives in going to Sea to fetch superfluities, that serve only to promote Vanity and Diseases, and when they lose their Lives,
and

perish through their own Folly and ill Conduct, little or no notice is taken of it; as in one Arm, thou ands of Men sink to the bottom of Sea in their Ships laden with Spices, Wines, and the like, which if they had brought to Land, y, nor no others, could not have sustained their Hunger and Lives one Week, but could have in abundance of hurt to the Eaters and Drinkers thereof.

10. What Tongue or Pen can express the hardships, the horrors, the miseries, that People expose themselves to in the Tempests at Sea, and to that purpose, to fetch Wanton Men Pearls to hang at the Ears of their more wanton Mistresses, bring Pepper to strew over our Cucumbers, Angoes for our Mutton, or Claret, *Florence* wine, Brandy, and a thousand other strong Liquors to Intoxicate our Gallants, and make them lose their Means, ruin their Healths, shorten their Lives, be Mad, Quarrel, kill one another, and so to be hang'd for't: Certainly, did our kindly courteous Women, and nice Ladies, and those pretending to Piety and Conscience, consider all this, they would not be so fond of these foreign Need-nots, but rather be of *David's* kind touching the Water his Soldiers procured, which he counted the price of Blood, and tho' he had need of it, yet he would not receive nor drink it.

11. What Principle or Property in Man was that first Invented all strong intoxicated Drinks, which do chiefly serve to destroy Men's Souls and Bodies? Did not he that first invented the making of Wine, commit one of the greatest Sins through Drunkenness? which is still the main cause and in-let of Adulteries, Whoredom, Murders, Blasphemies, and all kind of Diseases, and

and Oppressions, both of Body and Mind ; whence it is clear, that this Invention did proceed from the Bitter Root.

12. From whence did, and do the daily Inventions, Compositions, and Preposterous mixtures of Foods proceed, which meerly serves to stupify the Intellectuals, and distemper the Body with incurable Diseases ; doth not all such pernicious Inventions proceed, and arise from the Poysonous Root ? As also all Plays, Games, fine Cloaths, rich Furniture, stately Buildings, as Pyramids, and a thousand sorts of stately Structures of various Charge, invincible Labour, and Hazards to those that build them ? Will any body say, that such things are necessary to the Life and well-being of Man ? Are they not rather contrary to the Command of our Lord ? *Having Food and Raiment, be ye therewith content.*

*The Excellency of clean Foods, especially
of Bread.*

1. **A**S a Medicine drives its Qualities from the Ingrediencies, as a Building is weak or strong, according to the proportion of the materials and good Workmanship in joyning them together, so Meats and Drinks, whereby Men are nourished and sustained in this mortal State, have a far greater Influence and Operation, not only on the outward Body and Senses, but also on the Intellectual Faculties, or Soul, than the vulgar does imagine, for the Spirit makes all things Essential.

2. Bread being the equallest and clearest of all Foods, as wherein the four Grand Qualities stand at the nearest harmony, deserves to be Stiled

the Staff of Life because it affords a firm clean nourishment, and pure Spirits, excelling any other particular Food, whence the great Light of the World has honoured it so far, as to pronounce the Symbol of his Body ; For as the Divine Principle, or Human Friendly Nature, will incorporate, qualifie and allay the out-goings of the harsh, wrathful, bitter Spirit, and bring all to Concord and Equality, whereby the inward senses of the Soul, and Intellectual Powers, taste, feel, and imbrace each other, in Love and Harmony, the like is to be understood of Bread, it qualifies and allays the Discord and Inequality of all other Foods, and so renders it fit for the health of the Body and Mind.

3. Bread was the principal Food the Creator ordained for Man after the Fall, it having the first place before all other Foods ; therefore the Lord said, *In the sweat of thy Brows thou shalt eat thy Bread* : For all other things that Man needs to feed on, can be prepared without Labour, or with very little, as Herbs, Fruits, &c. but there are considerable pains to the procuring of Bread. and hence too we are taught to Pray for our daily Bread, as including under that Name, all things necessary for the support of Human Life.

4. Outward cleannels in Meats, Drinks, Cloathing and Exercises, is of great use, and prevents, as it were, cuts off in the bud many Diseases and Inconveniences, both from the Body and Mind ; therefore the Light of the Gospel, or Divine Principle, makes that part of *Moses Law* touching cleannels Essential, when it opens its self to the Center of Man's Heart, and it is a Ceremony to none, but such as are ignorant of God's Law, and the Sympathetical Operations.

5. Frequent Bathing, or Washing in pure Running Water, is highly convenient for all persons, especially after eating themselves, for this same will in a great measure prevent the pernicious Diseases of the Fundament; some of which are Incurable.

6. Be careful that you do not sit on Common House of Easement, which oftentimes proves of evil consequence, and infects the Party with Diseases of various kinds, according to each Man's Constitution or Complexion; therefore those in Cities that would avoid such Dangers, ought to ease themselves in a Vessel of Water, and when the Excrement is cold, then to put it into the House of Office; particular Reasons in Nature I have shewn elsewhere.

7. Have a care of Compositions, use and desire, Simplicity, for Wisdom. In the preparation of Food, preserve Unity; that is, prepare but one thing at a time, for things of differing Natures cannot be prepared together, because some requires a longer, some a shorter time; besides, the Spirits and inward Virtues of each thing, do mix and incorporate, and mightily strive with each other for Victory, by which the pure parts of them all are wounded, for in the Combat the weaker suffers Violence, and the Spirit is Suffocated.

8. Flesh and Herbs, Roots and Puddings, are not to be prepared together in one Vessel, but each alone, because of their different Nature, and times of preparation, for Water, after it hath boiled an hour, more or less, will not prepare any sort of Food to that degree of Excellency as at first.

6. Let Seafaring Men, and others that Travel, when they go ashore beware of *Venus*; as also

to of lying in soft warm Beds, especially Feather-beds ; as also of eating of fresh Flesh and Fish too immoderately, lest they fall into Fluxes, for Nature cannot endure sudden Changes ; and where Willom and Temperance is wanting, People are subject to various Diseases on such occasions, as Fevers, Fluxes, Colds, &c.

10. The chief occasion why Mankind is so subject to frequent Fevers, is the variety of Foods, improperly compounded, especially the common eating of Flesh and Fish ; as also Butter, Cheese, and the use of strong Drinks, for always fat Foods do sur the Stomach, and are hard to be separated, either by the natural heat, or by the Liquor that is drunk, especially strong hot Drinks, Water being the proper Minstrim or Liquor for the Stomach ; for this Cause, Obstructions and Fevers, as also hot Diseases are so common, and griping pains and Fluxes ; such Meats and Drinks do awaken the original fierce Fires.

11. All Foods proceeding from the vegetable Kingdom are innocent, more equal in their Parts, easily dissolved, affording fine Spirits, therefore those that live chiefly on such innocent Foods, are more airy, pleasant, cool, and full of delight in body and Spirit, which none can know or understand, but such as have experienced it for some considerable time.

12. All that would prevent Fevers, and many other Diseases, and keep themselves in harmony, should apply themselves to simple Foods, *viz.* Bread, Fruits, Herbs, and the like ; forbear all sorts of Flesh, Fish, and eat sparingly of Butter, Cheese and Milk, and eat but little Fat, besides Oil ; for this you must always remember, that every thing begets its likeness.

13. Bread,

13. Bread, Herbs, Seeds, Fruits, and most, indeed, all vegetative Foods, do represent unto Man the Divine Principle of Light and Love; but Flesh, be it of what kind it will, does denote the harsh wrathful Principle, and Man's desire so much after it, is a true sign that he lives in that harsh, fierce, killing Principle.

14. For now-a-days, if any Man should be condemned to live only on Bread and Water, and what might be made thereof, he would think himself hardly dealt with, which do demonstrate the high degree of Man's depravation, and separation from the Divine Vision, or first simple State.

15. Many of the Holy and Wise Ancients have declined and decried the eating of Flesh and Blood especially of such Creatures as are unclean, and that will eat the Flesh of their Fellow Creatures; but never did any of the Philosophical Men forbid the eating of such harmless things, as Herb Bread, and the like, but have recommended them as most agreeable to Nature and Health.

16. A time shall come when the Lion shall eat Hay with the Ox, and the Wolf lye down with the Lamb; that is, the fierce savage beastial Nature in Man, shall be thorough shined and bowed before the Divine Principle, or Lamb-like Spirit; and whosoever comes to know that time will be contented with innocent Herbs, Bread, and the like harmless Foods.

17. For if the Wolfish Dogish Nature did not predominate in Man, they would not so much long after the Flesh and Blood of Beasts; but whatsoever Principle do reign in the Center of a Man's heart, whether Good or Evil, he will desire Food suitable thereunto.

*Some particular Notes whence Consumptions
proceed, and the occasions thereof.*

THE Compositions of sweet fat Foods and Spices, all mixed together, do destroy the innocent ways, especially when done without understanding the Principles of Nature; clog and obstruct the Stomach, and too much open the Gate of *Venus*.

2. The frequent eating of Flesh and Fish, and such as are rapacious, mixed with the richest vegetations, do open and manifest the hidden inter-
nal Properties of such Flesh and Fish, thereby creating Lust, and evil beastial Inclinations.

3. The great quantities of Food, wherewith most People overcharge Nature, which do generate Superfluity of gross Juices; and if such Foods be from the Animal Kingdom, as Flesh, Fish, Butter, Eggs, Milk, or various sorts of them mixed together, then they do so much the more provoke Inclinations to *Venus*; for Flesh and Fish do much more strengthen the Venerial Property than simple Vegetations, especially when joyned with strong intoxicating Liquors.

4. The frequent, or overmuch drinking of strong fermented Drinks, especially when the Foods are fat, rich, spicy, and succulent, then if there be not great temperance in quantity, Nature is set into an unnatural Flame.

5. The too frequent visiting the shades of *Venus*, with the before-mentioned intemperances, do extremely promote to the utter ruin of many thousands; this is the secret Enemy that wounds the bravest Gallant, and strongest Nature, and bend them down with Sorrow to the Grave sometimes.

6. The

6. The common Lying of Men and Women together on hot soft Feather-Beds, which do hinder Rest, keep the Body too hot, causing many silly Discourses, and sometimes wanton ones, exciting *Venus* on both sides, whence proceeds weak Limbs, feeble Joynts, and poor low effeminate Spirits.

7. It is very hurtful to many Constitutions to lye on Beds with, or immediately after decease of People, especially Women, for thereby many lusty Man contracts languishing Diseases unknown to themselves, and no less to their Doctors, and then their Cure is as unknown to them both.

8. The aforesaid Intemperance and Uncleanlinesses, do not only generate, or occasion Consumptions, but in many Constitutions terrible Fevers, Stone, Gout, Palsies, Scabs, Itch, and various other unclean Diseases, according to each Man's Nature and Complexion, for this cause more People are afflicted with Consumptions, Fevers, Stone, and Palsies, and dye thereof, than of any other Diseases.

9. For it is to be noted, that most, or all People that have wherewithal, do with great desire live on Flesh, Fish, Eggs, Butter, Cheese and Milk, mixing the richest Vegetations with them, Spice, Sugar, Raisins, Currants, and the like, and at the same time drink strong Cordial Drinks, which do strongly provoke Nature, and awake its hidden Properties and Central Fires, and put all into Discord and Confusion, one Property Quality endeavouring to overcome the other, which Combat the *Malus Genius* do generally obtain the Victory, and then the poor Soul is captivated, and overwhelmed in the Sea of Wrath and Uncleaness, and the Body precipitated in Fevers, Consumptions, or some other cruel Distemper.

temper, according to the Nature of each Man's Constitution.

10. That which is the hardest Vice in Mankind to overcome; (especially in the Males) most People do, with all Cunning and Art, endeavour not less to indulge than hide, *viz.* The inclinations to *Venus*, which, if Men by Prudence and Temperance can subdue (such especially as are naturally inclined thereunto) it will not be hard for them to vanquish all other Vice, but instead thereof, most Men do in one degree or other promote and advance it, *viz.* By the common eating of Flesh, Fish, and various sorts of compounded sweet, fat, spicy Foods, and strong Drinks, which do wound Nature to the very Heart; and this Intemperance and Uncleanness is much more practised in *England* than any other known Country, especially in Cities and Towns, than in the Country, and therefore more do there dye of Consumptions, &c.

The danger of fat Foods, as Flesh, Fish, Butter, Eggs, Cheese, and the like.

IT is to be noted, that all sorts of Vegetations, or Vegetative Foods, are much easier separated and digested by the tart, pleasant, sharp, and yet not sower Liquor, or great Menstruum of the Stomach, and natural heat, than such as proceed from the Animal Kingdom, as fat Flesh, Fish, Butter, Eggs, Cheese, Milk, or the like, the understanding thereof is only obtained by Experience, for nothing but Practice makes a Doctor.

2. Such fat succulent Foods do Oil and furt
Stomach and Passages, and are difficultly dige
ed or dissolved, lying longer in the Stomach
and heavier than such as are lean or not fat,
which arise from the Vegetative Kingdom,
every bodies experience may easily convince him
and besides, when mixed with Sugars, Spices
Fruits, or the like, they do not only obstruct the
passages, and generate bad Blood, and impure
Spirits, but also, for the most part, causes great
heats to attend all the External parts, whilest the
Center is cold and disordered, and then the dig
gestive faculty requires a Drachme of some Cor
dial strong Liquor; the truth of this thousands of
living Witnesses can attest, whence do arise a fur
ther debilitation of the Stomach, Venereal In
clinations, great heats and uneasiness, Consump
tions, Gout, and a thousand other Evils born
to the Soul and Body.

3. Such Foods are endued with great plenty of
gross phlegmatick Juices very pernicious, as be
ing too hard for the Natural heat to dissolve and
dispatch away downwards into the Bowels, but
remaining behind, do infect the Blood, obstruct
ing its Circulation, and renders the Spirits fou
thick, impure, and dull, which People feel in
their Limbs and Joints after great Meals of such
Food, which do by degrees sow the Seeds, and
lay Foundations for Diseases, especially Con
sumptions and Fevers.

4. These Inconveniencies are much increase
by great drinking of strong Spirituous Liquors
which the natural heat of the Stomach doe
quickly separate, for the spirituous parts of all
fermented Liquors are on the wing, and when
such Drinks comes into the Stomach, the more
pure and volatile spirits thereof, do, as it were

in an instant, join and incorporate, and draw them forth, so that in a little time they spread themselves into all the external parts, and cause them to burn with heat, whereby the whole Body becomes uneasie and disordered.

5. But the colder gross phlegmatick parts of such strong spirituous Drinks remain in the Stomach and Vessels, mixed with the grosser undigested Particles of the Food, which do after coagulate, or, as it were, knit together, and does still so much the more heat, and oppress the Stomach, occasioning Surfeits, Fevers, and other Diseases, seldom curable.

6. For Strong Drinks do contain all properties, but more especially two, *viz.* a quick brisk lively Spirit that is volatile and penetrating, which thro' fermentation presently puts into motion, and a dull dead heavy phlegmatick Liquor, which by degrees falls down into the Uriners, in such Constitutions as are hot and vigorous, but not without leaving some dregs on the Stomach; but in such as have but weak heats, and are of colder Compositions, the same incorporates with the Juices of the Food, and hinders concoction by fouling the Stomach and Vessels, which do quickly destroy the Natural tone of the Stomach, and so prove the original of various Diseases, for this cause there is greater danger in superfluous or excessive Drinking after full Meals of fat Flesh, Fish with Butter, &c. then on an empty clean Stomach, for though the latter will sooner intoxicate the Head, the former is more prejudicial to Nature in its consequences, for most Surfeits by over-drinking, are gotten after full over-plentiful Meals of the before-mentioned Foods.

*Of Foods that are Easie, Innocent, and most
Healthy.*

1. **A**LL Vegetative Foods are not only whole-
som, but easily concocted, for the pleu-
sant Ferment or Menstruum of the Stomach, can
with much more facility dissipate, dissolve, and
digest Vegetations, than Flesh or Fish, and the
reason is, because the former are not only more
innocent and equal in their parts, but more shar-
p and less Oily, and withal more spirituous; 'tis
true, they are endued with an Oily Body, but it
is, as it were, a spirituous Oil, as is manifest in
several sorts of Vegetations, in whose preparation
if due Care and Prudence be not used, both the
Spirit, and also the Oil, will evaporate, and then
the thing becomes of no use nor true virtue, the
Oil in all Vegetations being the ponderous quali-
ty, and also is the House, or Dwelling-place, of
the Volatile Spirit, and if any violence be offer-
ed to the Spirit, then also the Oil does with the
true Spirit become either suffocated or evapo-
rated; for this very cause all Herbage, that has
lost its Spirit, does neither smell well, nor weigh
heavy, from that fragrant smell proceeds from
the Essential Spirits, and the weight and ponde-
rousness is from the Oil. The very same is to be
understood in all Grains, as Wheat, Barley, Rye
and the like; the true colour also do arise and
proceed both from the Essential Spirit and Oil
Quality.

2. Therefore all Vegetative Foods, especially
such as are made of Corn, as Wheat, Rye, Barley
or the like, are far more agreeable and harmonia-
than Flesh and Fish, easier of digestion, affording
a finer, livelier, and more brisker Spirit, and
less

is Phlegm, or gross Juices, which the Natural Heat, and sharp pleasant Menstruum, or Runnet in the Stomach, can easily digest, and send down to the passages, and so free the Joints, and other parts of the Body, from inconveniencies. This is manifest by external Operations, for how quickly will Bread dissolve being put into Water? Nay, the whole dry Corn it self, being infused, grows soft and tender in a little time, but how long may one infuse Flesh, Fish, Cheese or Butter, before they dissolve, or grow more tender? Vegetative Foods do also keep the Body cool and pleasant, preventing Fumes and Vapours from flying into the Head, because such Foods do not generate them, as all fat Victuals does, for their crude, obstructive, phlegmatick Juices, that lodge in the Stomach and Vessels, that cause Fumes and Vapours, as also Fevers, for the principal cause that Fevers are so frequent, is that surplussage of matter that proceeds from intemperance in Foods, both in quantity and quality, for when People over-charge Nature, then the digestive faculty cannot make a perfect separation, but the gross Juices does load, stop, and bar the passages, whence is generated thick Blood and impure Spirits; so that Nature becomes stagnated, which does immediately stir up and awaken the Centerial Fires in all parts of the Body, and makes the whole burn with an unnatural heat, uneasie and burning. which is that we call a Fever.

4. Therefore in a special manner, after full Meals of Flesh or Fish, or other fat Foods, Men ought to be cautious of drinking too plentifully of strong spirituous Drinks; a Cup of good Water to most Constitutions as had far better success to carry off a full Meal of such Foods than strong Liquors, for good Water is endued with a mild

friendly quality, of a dissolving, dissipating, digestive Nature, and therefore helps concoction better than Spirituous Drinks, as may be gathered from most, or all external Operations; for Water, especially River Water, or Spring Water, such as will Wash, Boil, and Brew well, will dissolve and dissipate hard coagulated Bodies sooner than strong Drink or Spirits, as Water will dissolve Sugar sooner than Beer, Wine, or Brandy, for in the last especially, it will lye a great while before it dissolves.

5. Vegetative Foods affords not only the greatest, and most vigorous Spirits, in the Bodies of either Men or Beasts, but more fine and innocent, free from the Seeds of Violence, Passions, and inclinations to Beastiality.

6. For the forementioned Reasons, those that live wholly on Vegetations, can drink more strong Spirituous Drinks, and with far less prejudice than those that live on Flesh and Fish, for they will not so soon fume up into their Heads, nor so much heat their Bodies, finding their Stomachs free from those Crudities, and flatulent Juices, where with the others are pestered, and consequently the digestive Property more powerful, the Drink is presently dispatched, and the grosser parts evaporated by the Uretors, without any lett or hindrance; but the case is otherwise in the Stomachs of such as eat Flesh and fat Foods. The truth of this may further appear, by Men that do drink much strong Drink after full Meals, such will be made Drunk before, and also Sick, before those that take the like quantity, whose Stomachs are rather empty and full; and the latter are in far less danger of Surfeits, it being seldom known that such that are both great Eaters, and great Drinkers too, do live long. But on the contrary, great Drinkers that

eat but small quantities of Food, do often live in Old Age; or if a great Eater chance to outlive Youth, they seldom but have the Gout; from all which it follows, that Animal Foods, which are for the most part fat, are nothing so excellent or commendable as Vegetations, which none can understand or know, but Doctor Experience; talk will not convince any Man, no not Men of the greatest Reasons.

Obj. Some will be apt to object and say, that it is Nonsense to discourse after this manner, viz. to affirm that fat Animal Foods, are not so good as poor lean Vegetations and Victuals made thereof, for we see (will they say) that fat things are desired by all, or most, and if Flesh be not fat, it is counted worth little, because fat is counted to be of a brave healing, nourishing Nature and Operation; and therefore our Nurses endeavour to make sucking Children to take it even against their Stomachs.

Ans. To which I answer, That I am not ignorant that this is indeed the vulgar Opinion, but for that very reason to be suspected; nay, if you will hearken to the Voice of Wisdom, utterly to be expelled, for Doctor Experience, and that most excellent Philosopher *Right Reason*, will tell you, that 'tis a grand mistake to think that Vegetations, and Foods made thereof, tho' they have not gross greasie qualities, as Animal Foods have, are therefore to be counted poor, lean, and of but little nourishment, for are we not every day taught the contrary, tho' not in Man, yet in all other Creatures? Will not a little cold Grass, and dry Hay, and especially Corn, make several sorts of Beasts fat, and that too very firm and substantial? And what is your brave Butter and Cheese, but the digested Juice of Grass and Ve-

gitations? All dried Grains, as Wheat, Barly, Rye, and many other sorts, are endued with an excellent Spirit, and pure Oil, much finer and freed from grossness and phlegm than Fleish, or the product of Fleish, the Oil of Grains being, as it were, volatile like a Spirit, so that when it comes into the Stomach it is brisk and lively, most easily separated and digested, as being turned into an unctious substance, from whence the fatness of these Creatures that live on Corn does proceed, which unctious quality does also contain a bright sooty exhilierating Spirit, that makes all such Creatures so strong, lively, and brisk, that they have no need of the fat, either of Fleish or Fish; The very same would happen to Man, if he could content himself with Vegetative Foods, and good Drinks made thereof.

7. Such as live on Vegetative Foods, are hardly ever subject to drought, tho' they can, when they eat, drink with more pleasure to the Stomach, tho' not so much to the Pallate, as such as live on Animal Foods, for great thirst is a kind of a Disease, and tho' such People find Drink very grateful to their Pallates, yet afterwards it does not only swell the Body, but makes it uneasie, and also unfit for Labour; which inconveniencies, those that live on Vegetables are not subject unto, for such Foods being more equal in their parts, and easier of concoction, and of a middle nature, and mild friendly operation, having, as it were, a certain Minsktrum of their own, does thereby agree with, and help the digestive Faculty, and being always light, and readily separated, pass quickly away, and cause neither drought nor heat, having no occasion to attract or draw the pleasant moisture from the remote parts. Therefore such as use this Diet, do always find themselves
brisk,

disk, light, and fuller of life and strength presently after eating than before, (whereas those that stuff themselves with Flesh, Fish, and the like, are dull, heavy, and indisposed for a considerable time after eating) which is a signal demonstration of the excellency, and agreeableness of such Foods with the Stomach and Nature. If, Reader, thou wouldst be assured of the truth of what is said here, then go home and practise, for there is no other way to be satisfied; as for my own part, I am never drougthy as those are that eat flesh, yet I can drink freely with pleasure and refreshment, the simplicity of such Foods is wonderful delightful to the Pallate as well as the Stomach, after a little use and practise, far beyond the compositions of Flesh and Fish, or any Foods that proceed from the Animal Kingdom.

8. By Vegetative Foods, I mean all such as are made of Grains of Corn, especially of Wheat, which is the King of all others, as Bread, Flowered Water, or Pap with Bread in it, Gruel, Cakes made of various sorts of Flower, Gruels with dried Herbs infused, or green Herbs, Sallads with Oil, Sallads with Vinegar, Good Ale made with malt; these are the most material Foods the Vegetable Kingdom affords, they be not many, but they are excellent. There are also several sorts of Fruits, as Apples, Pears, Cherries, Grapes, and the like, which may now and then, with Bread, furnish thee with a Meal, but a few will serve thy turn, the best use of them is to make them into Drink, as Cider, Perry, and the like. Moreover, there are a great number of Roots, as Turneps, Carrets, Parsnips, and others, but they are not so proper to be eaten by those that live wholly on Vegetations, because they are too cold and earthy, affording but a small nourishment, and

not firm ; besides, they are apt to loosen the Body too much, on which account they are profitable for those to live on, now and then, that eat Fleish and other Animal Foods, especially such as are subject to Costiveness, but then they should live on them and Bread, only two or three days together, or so long till they find a change, and that they answer the end they do it for, and not eat any Butter with them.

9. Live on innocent harmless Foods, first for the Health of the Soul, and the Benefits of Intellectuals, and not for the health of the Body, for all Dispositions are made and continued in their full strength and vertue by Meats and Drinks, and according to the Nature of them, clean or unclean, good or evil ; such are the Desires, Inclinations, Words, and Works.

10. Custom hides the truth from all Men in one degree or another, and 'tis no small part of Piety and Self-denial, to overcome the Inveiglements thereof, especially the usages of those Places and Countries a Man has been bred up in.

Some General Observations touching the Vanity of Men, in contending about Things that are of little use ; The Constitutions of Men and Women ; The most Savage Beasts ; And the true Worship.

1. **T**HE Spirit of Wisdom leads all her Children into the Universal Temple, where there is no Jangling nor Contention about Words, and outward Forms of Religion, but they all imitate their Creator, by doing Good, and living Innocently.

2. Rejoice

2. Rejoice in the Gifts, and true Prosperity of thy Neighbor, and in so doing, thou wilt imitate the good Angels, who rejoice at the Repentance of a Sinner; on the contrary, there is no Vice more devilish than Envy.

3. Abstract thy self from the Sensuality of the multitude, which is one true step towards Regeneration, for he that needeth but few things, approacheth nearer unto his Creator, that giveth all things freely, and needeth nothing.

4. The ways of God, and the Observations of his Law, are plain and easie, but the Inventions and Ways of Men, are hard and difficult, both to the Soul and Body.

5. Content not thy self with the Image or likeness of Virtue, but keep close unto the Universal, which will lead thee to the true Mother, and then all Strife and Contention will cease to give a Being in thy Soul.

6. As Intemperance degrades a Man, and renders him worse than the worst of Beasts, so no Man is capable of Regeneration, so long as he lives in, and under the Savage Nature, whence the stirring after Evil, and the longing imaginations after the eating of Flesh and Blood do arise; for what is it that Men should desire to be Regenerated from, is it not from Wrath, Fierceness, Envy, Malice, Bitterness, and doing Evil, or the thing he would not be done unto? Wherefore does Man call the Beasts of the Forest, Wild, Ravenous and Cruel, is it not because of their preying upon, killing and eating the Blood and Flesh of their fellow Creatures? And wherefore does Man esteem himself in a better state, or more highly rewarded than they, if he himself be the fiercest, most ravenous and insatiate Creature of Prey in the whole World? For he does not only Prey upon

on, kill and eat the flesh of other Creatures, but most inhumanly Murders, and worries those of his own kind, which few or none of the Savages of the Wilderness will do : Consider therefore, O Man, whether, whilst thou continuest in this State, thou art not as bad, nay, far worse than the fiercest of Beasts.

7. Intemperate Desires, and the want of Regulating our Affections, are the grand in-letting and cause of all Domestick and Publick Evils, for most, or all Contentions and Troubles, in private Families, do thence arise ; the Master is angry with his Servant, because he doth not get so much Money as he would have him ; the Husband would fain be rid of his Wife, because he thinks he could get another with a great Fortune ; the Wife is discontented, and quarrels with the Husband, because she hath not so fine Cloaths as some other Neighbors ; the Mistress is in Arms like a Fury, beating her Maid, because she hath broke some Knick-knack, which was not worth a Farthing, only 't cost dear. In brief, all these Furies which People have when they Scold, Fight, go to Law, Forswear themselves, and act all the Devils parts, are generally about needless things, and whose Estimation, only foolish Fancy raises to a great price : Nay, if a Man or a Woman have but a rich Garment on, and if it please God to send a sweet Shower of Rain, what Lamentations and Wailings, what Discontent and Trouble is the silly Creature in on this occasion ; and how many foolish wishes will it often cause to the Mind. The like is to be understood in all other things that cost much Money, or Labour ; the Silver Tankard is lost, what Confusion is all the House in : Nay, the Good Wife resolves to go to the Cunning Man, (that is, as she believes, to the

the Devil) to get it again, when an honest black Jack, wooden Can, or a sweet Earthen Mugg, would have served their turns full as well, to Drink out of, and prevented all this Harly-burly ; or, on the other side, there is but little trouble about the losing or spoiling those things that are easily procured, and cost not much Money or Labour, it not being the real value, intrinsic virtue, or goodness of a thing, that causes this noise and contention amongst Men, but the cost and high vulgar esteem, as a piece of good Bread is of a more true value, virtue and excellency, than twenty of those Dishes which my Ladies French Cook has been this Fortnight a preparing. An ordinary Cloth Coat, such as Shepherds and Plowmen wear, is of far more use to prevent the injuries of the Elements, and to cover shame, (for I know no third use of Cloaths, unless it be that which the Devil taught us, *viz.* Pride) than the richest Silk that ever *Florence* beheld ; so that it appears, the most of our vexations and quarrels are about things that are not useful to Man, or, at least, stand him in very little stead, and which he may as well, nay, better, be without, for Nature needs but few things, and those easily to be procured : But if the way of the Lord in Nature be perverted, and Man's Soul depraved, then the whole World, and all the Things and Creatures in it, will be too little to satisfy his extravagant Appetite and Desires, therefore it is the part of a prudent Man, to take more Care and Circumspection in the Spending of Money than in the getting, because he that spends much, hazards both Soul and Body, Health and Pleasure.

8. Remember to entertain Humanity, and to live in the good Part of the World, for that is the Son's Property, for all Innocency, Simplicity, Virtue,

Virtue, be it in what it will, whether in Man, Beasts, Herbs, Grass, Fruits or Grains, it all proceeds, and has its Birth from the Holy Fountain, viz. the Divine Word; and on the other side, all Wrath, Bitterness, Violence and Poisons, arise from the first Principle, or dark Root; for all things in this visible World, or Being, consist of Good and Evil, the knowledge of which way is Man's Fall; as the Divine *Moses* saith, That the knowledge of Evil is the doing of it, and the knowledge of Good the practice of Righteousness.

9. If a Good and Virtuous Person happen to be amongst Evil Men, his very restraining from the Evils they commit, altho' he say not a Word against what they do, but remain in silence, does yet Judge and Condemn them to their great disquiet and trouble, as having an inward sense and feeling, that the Good Man's Soul and Spirit, does, with great Power, withstand their Enormities, and hence is come that common Proverb, (that a Sober Man, or one that will not commit Outrages and Excess as fast as the rest) spoil good Company.

10. So if one Man tell any absurd or foolish Story, that is filled with Lies, he always keeps his Eye fix'd on his Fellow, or Companion, to whom he tells it, and if he doth not shew him some sign of his good liking or pleasure, by smiling or answering, he will quickly be weary of his Talk, and be ashamed, for thorough an internal sense and feeling, he perceives himself Judged and Condemned, though his Companion say not a Syllable good or bad.

11. By this you may perceive, that Man's Judge is always near him; that is, those that live and act in the Good: And on the other side, those that

that live in the Evil, condemn and persecute such
 live in the Good : From this ground all good
 Christian Doctrine and Books have been opposed,
 because the Foolish and Intemperate have found
 themselves condemned by them, as not living up
 to what such Books directs unto.

12. Pride is the great Evil Judge of all Virtue,
 temperance and Well-doing.

13. It is hard to be a practising Philosopher in
 Married Estate, a Man of a Thousand, but a
 Woman of Ten Thousand.

14. Women are for the most part harder to be
 cleaned from the pernicious Customs of the World,
 and foolish ways of the Multitude, than Men ; it
 being rare to any of them, to have the deep sight
 of the Divine and Natural Mysteries, for the pro-
 found and penetrating does arise from the bright
 flash of Light, which is higher dignified, and the
 property of Fire more exalted in Men than in
 Women ; whence greater abilities for Strength,
 Power, Understanding, Judgment and Govern-
 ment, do arise or proceed ; Man being a wonder-
 ful Creature, not much inferior to Angels, when
 his great Fire is tinctured and moderated with the
 amiable, friendly Light, which will temper, qua-
 sic and allay, all the unequal operations of the
 great Fire, whence, in Man, all Arts and Cunning
 do arise, if its Holy Council be obeyed.

15. Man's high graduation in the deep origi-
 nal fierce Fire, is manifested by his fierceness and
 cruelty, in the use of all Warlike Weapons, his
 contentious Humors, Fighting and Killing those
 of his own Kind, and all other Creatures, because
 the wrathful Property has got the upper Domi-
 nion in the Center of his Heart, being mightily
 augmented by Opinion and Custom, by which
 the Principle of Friendliness and Virtue, is, as
 it

it were, captivated, that ought to have the Government in each Persons Life.

16. But as for Women, their Dignification is from another Property, *viz.* highly Graduated in the Amiable, Sanguine, Human soft Nature, whence doth arise Tendernefs, yielding Tempers, and great Love, exceeding Man's, which good Nature would be much more potent in them, if the daily noise and practising of Arms, Fighting and Killing one another, and all other Creatures were not so common, and counted lawful, for that doth mightily increase and excite the wrathful Fire in the Females, who by Nature are fearful, and hate the sight of Arms, Tumults and Combustions.

17. But if the Females, through Custom, do suffer their Wills and Desires to enter into Wrath, Fiercenefs and Cruelty, suffering the bridles of Chastity, and friendly Sanguine Nature to be violated, which good Property is powerful in them, as it were their Radix, then such Women become far more Dissolute, Cruel, Fierce and Inhuman than Man, because they have suffered, or rather forced their Wills and Desires into the dark root of bitter fiercenefs (which is a *Contrarium* to their Composition) therefore the Cruelty and Unchastity of Women, when depraved, have exceeded most Men's, being a greater degeneration from their Natures and Complexions; for the higher any Creatures are graduated in their Birth, the greater is their fall if they decline, (witness the Apostacy of Angels and Men.)

18. As the Females are beautified with curious shapes and forms, exceeding the Males, so their Souls are endued with sweet, loving, tender, friendly Dispositions and Spirits, more delightful and pleasing; for this cause the Wise King likens the Divine Principle of Love and Light to a Woman, *viz.* a Spouse or Virgin.

19. All

9. All kind of wantonness, fierceness, unchastity, boldness, and rude carriage, is accounted worse in Women than in Men, and, indeed, so in the root, because they were made more soft, fine, mild and friendly than Men, for a Man may commit many outrages, and immodest actions, and little notice taken of it, and if he takes such courses, they are easily overlook'd or buried in the Pit of Oblivion; but on the contrary, if a Woman have committed any unchastity, or have but a wanton Look or Carriage, she can hardly ever clear her self, tho' her future Behaviour and Conversation be never so regular and well governed; the true cause whereof is, because they have committed violence on Nature, which is a very great sin; if this were not true, Women might have been admitted several Husbands, as well as Men several Wives, but one Man does answer the ends of Nature to one Woman: But, on the contrary, one Woman cannot answer the ends of Nature to one Man, which I do not admit any further discourse in this place.

20. Suppose a Man be a great Mathematician, Astrologer, Physician, Musician, or Divine, and if a one shall commit the like Outrages and Crimes, as an ordinary Man that is not endued with such sublime Gifts, the Artists must needs be counted the greater Works of iniquity, which the People do mistake, and suppose the occasion of such Evils to be in their Art or Science, whence amongst the Vulgar, a slight Opinion arises of these Professions, but the cause of Evil is not in the Art; but in the Heart.

21. The same is to be understood in Religion, any shall pretend to more Moderation, Temperance, and Piety, than his Neighbors, then suddenly all Eyes are open to observe his Life and

and doings, and if they Spy a fault (tho' themselves are guilty of the same, or worse, every day) they cry Stone him, Stone him, this is he that pretends to be Religious, as if they were not Men and subject to failings.

22. All friendly Advice to the Women, that seeing they are so highly dignified, naturally from the amiable Constitution or human Nature, is, that they would not suffer their Wills and Desires to wander, and enter into the dark fierce passionate fiery Property, which in a moment of time devours their sweet Oil, and sanguine Downy, and then they are left, either without Pilot or Rudder, tost to and fro in the Ocean of Error, committing Evil against their own Complexions and Natures, whereby their Fall becomes like *Lucifers*.

23. Man is more depraved than any other Creature visible, because he was higher graduated in his primitive State; one would think that the Prince of the Inferior World should not be more wretched and forlorn than any of the Beasts of the Field, or Fowls of Heaven, and, indeed, he would not, nor could not have been so, if he had not done some signal Evil against the great Law of God and Nature.

24. Man doth declare (by his Disquiet, Care, Contentions, Fighting, Intemperances, and (the effects of these) perpetual perplexities both in Body and Mind) what Condition and Kingdom he is fallen into, and that he is not at home in this World, for all Creatures with whom he has to do, must naturally curse him, because he is their Tormenter, and the Curses of oppressed Innocents are neither causeless nor vain, for all Creatures are made by God, and live and move by his Power; and when they are hurried, hurt,

kill'd, they naturally call for Vengeance, which
 may be reckon'd amongst one of the Causes of
 many Judgments and Calamities frequent in
 the World, as Wars, Plagues, Famines, Contentions,
 the various, almost innumerable, Diseases and
 Calamities, that afflict Mankind, for Man's Soul nor
 can never be at rest or peace, until he do
 suffer the inferior Creatures to have and enjoy
 their liberty and quiet they groan to be delivered
 from; that is, for Man, to let them enjoy and live
 under the Law that their Creator gave them, of
 which Man, by his cruel violence and oppression,
 deprives them.

25. All the inferior Creatures do shew and are
 lively Testimonies of Man's dismal Fall from his
 innocent Estate, *viz.* into the knowledge of
 Evil, or Self-fulness, which they are free from
 their continuing in, and under the same Law
 and Nature in which the Creator constituted 'em;
 if the Beasts of the Field, Fowls of the Air,
 and Fish of the Sea, should have broken their
 Law, and fallen into the deep sensibility and
 knowledge of the Evil fierce Original fiery Prin-
 ciple as Man has done, Man would not have been
 able to stand before them, for from thence all
 sinning thoughtfulness of Evil, Enmity, Hatred,
 and wicked Inclinations, of Warlike Weapons,
 killing and Murderous Tools arise, as also vain
 words and Works, and whatsoever has
 the Name and Nature of Evil, has from thence
 its Birth, which Knowledge, or Gate of
 Death, is opened unto Mankind by their Trans-
 gressions, which before their Fall was shut, and
 they did no more know, or were sensible of the
 motion of the deep subtle cunning dark
 path, than the Beasts and inferior Creatures,
 of their own strength and great abilities.

Now

Now if this Door of fierce Wrath should be unbolted in them, and the Fruits thereof bud forth as they have done in Man ever since his transgression, the whole World would be, as it were, in fire, in a most hideous combustion, for Man could not live or subsist, but would be destroyed and devoured by the Beasts of the Field, Fowls of Heaven, and Fish of the Sea, were they but sensible of Man's inability, and their own strength and power, which the Creator hath hid from them, as the Evil was hid or swallowed up of the good in Man's first Estate, for what were a hundred or a thousand Men to an Elephant, a Lion, a Tyger, or even a Horse. if Man should be debarr'd of all helps of Arms and Inventions, and be confined unto his own Natural Weapons and Defences, as all Beasts are? Nay, Man could not encounter with the Beasts, although he have the advantages of all Warlike Inventions and Cruel Weapons, if the Beasts have the knowledge of the Evil fiery Wrathful Nature awakened in them as it is in Man, and from thence it is that Man does exceed all the inferior Creatures in Evil, for from the awakened Wrath arises Covetousness, Pride, Vain-glory, all kinds of Passion, evil Words and Works whatsoever, (many of which are against Nature) which the Beasts are free from, only the God of Nature hath endued all the Inferiors with a Principle of Self-preservation, or else this World would cease to be.

26. This is a high point in Religion, which every one ought, from a deep sense, seriously to consider of, for let the best of Men compare their Ways and Conversations, with the Ways and Natural Conversation of Beasts, and they will find themselves much wanting of those Excellencies which may be found among the latter, viz. in respect

ect of the Circumstances of Generation, Covetousness, Pride, Evil Inclinations, Oppression, Violence, Murthers, Intemperances in Meats and Drinks, in vain Inventions, and Compositions of Foods and Drinks, in patiently enduring Hunger and Cold, and many other particulars. In this search, I say, Man would find himself to be a poor, silly, far worse, and more miserable Creature, than the Beasts; we are apt to call our Fellows Beasts, or like Beasts, but in them there is no such dark, fierce, wrathful Nature awakened, neither doth any Beast do any thing that is contrary to its Kind, or against their Law in Nature, therefore they do not commit Evil; that is, they do not transgress the first Law given them, which Man hath done, and doth daily, from whence arises his Turba or Dissatisfaction.

27. All Art, Cunning, or the like, to those whose Minds and Desires are immersed and actuated in the deep Original, or wrathful Principle, is Evil; but on the contrary, those that stand still, and are guided by, and live in the operation of the Divine Principle, it is Good, and a right understanding of God's Law, and the Mysteries of Nature.

28. Whatsoever a Man gives himself unto, that he becomes strong in, be it either Good or Evil. For Example, if it be to Drink more than need, and Nature requires, he will in a little time come both to expect and need it; the like if it be to Drink, that is improper, as Brandy, Wine, or the like; nay, if it be Coffee or Tea, if a Man be not wary, the use of it shall enslave him, so that he shall not know to be without, and from drinking moderately, he shall, by degrees, and as it were insensibly, slip into excess; and the very same

same thousands can experience of Tobacco. It is this only true in Meats and Drinks, but in Dealings, Conversation, &c. as in Buying and Selling, if you once give way to Unjust Gain and take somewhat more than you ought for Commodity; at first you may perceive your Conscience severely check you, but a little practice will make it easie and familiar. If a Man in bad Company he will long after them, and not be satisfied without them; if a Man accustoms himself to Swearing, Lying, Jestings, Jearings, Laughter, in short, to any Vanity or Vice whatsoever, it will become essential, or all one with him, and he will be in pain if he be not practising it, and so becomes a Vassal to Folly and Impiety. So in the Courses of Virtue, when Men faithfully give up themselves thereunto, they by practice find them delightful, and as it were Natural, every thing, be it Good or Evil, does secretly and yet powerfully, incorporate with, and strengthen its own Property, which does clearly manifest that Man is truly a Microcosm, or little World, the Epitome of the whole Creation, and that all things have, and find in him, their Similitude and consequently, are able to influence and work upon him, therefore it highly concerns all Men to fix their Desires, and see that they tend towards Virtue, and to be careful in all their Words, Works, and Communications, how they may obtain that one thing necessary, through whose power and operation all Evil influences are overcome and withstood.

29. If a Man by his Imployment generally conversant with Swine, he becomes churlish, so did, and of a Hoggish Nature; if with Horses bold, proud, and surly; if with Dogs, fierce snappish, ill-natured, and unclean; those that

ve very much addicted to Hunting, fierce, cruel,
 and great devourers; whence the Scripture ex-
 presseth a Tyrant by the Title of a Mighty Hunter.
 Robustick Employments, as Butchers, do ren-
 der both such as use them, and those that do fre-
 quently converse with them, rude, surly, and In-
 human; the contrary is to be understood of all
 cleanly Employments and Conversations, with
 people or other Creatures, innocent, meek, and
 benign, for whatsoever you touch has an innate
 insensibleness, in the beginning insen-
 sible, until their agreeable qualities, through ma-
 naging, becomes more strong, and then will ap-
 pear the secret power of changing, altering, in-
 creasing, and decreasing the Properties and
 Forms of Nature.

30. Now if outward Employments and Com-
 munications have such great power over our De-
 sires and Inclinations, how much more must
 Meats and Drinks, by whose Virtue and Nourish-
 ment the Blood and Spirits (which sway the dis-
 positions of the whole Man) are continually
 maintained, and Life it self continued, Food and
 Nutriment being the bond of both the inward and
 outward Nature, and according to its goodness,
 cleanness, and the contrary, they both become
 either better or worse.

31. If Man was of no better Extract, nor
 deeper Root, than of the Principle of this World,
 (as all Beasts are) then he would have brought
 his Cloathing along with him, as they do, and
 could have been able to have lived without any
 labour on Nature's free Commons like them;
 if he had been designed a Creature of Prey, he
 could have been furnish'd with terrible Teeth,
 and Claws, &c.

32. He that will impose Laws on other Men ought to begin with the knowledge of God's Nature and himself, attentively to understand them all in a competent degree, and consider the wonderful Works of the Creator, and strive as much as in him lies to conform his injunctions to them, and imitate the most perfect Example; hence it was, that, as we doubt not, but *Moses* the Law-giver was Divinely inspired, so there was none of the famous Heathen Legislators, but pretending, and were believed to hold Correspondence with some Deity that dictated those Laws which they promulgated to the People.

33. There is no Love where there is no Endless Desires of likeness, therefore in vain do any pretend to love God, and call themselves Christians, while all the tendency of their Actions and Conversations are directly opposite to the Divine Nature and Law, and are Diametrically contrary to the glorious Pattern set them in the Life of the *Blessed Jesus*, whose Disciples they would be thought to be.

34. Whosoever therefore Worships God in the Name of him, is highly mistaken, for by this means he considers God as his Inferior, and the most profuse Sacrificer honour not God at all, if they do not with a Mind intently devoted, for Sacrifices and Victims of irrational Things, are but fuel for the Flames, and the Prey of Sacrilege, but a Mind zealously fixed in Purity, espouses the Divine Nature, for like most infallibly tends to be like; therefore a Wise Man can only be said to be a Priest, a Lover of God, and fit to Pray, for only can Worship, that confounds not the Qualities of them he is to adore, but first making himself the Sacrifice, erects a Statue of God in his own Breast, and builds in his Soul a Temple for the Reception of the Cœlestial Light.

5. Hence it follows, that he is truly Pious, who having attained the knowledge of things divine, returns his own Perfections, as his greatest Service, unto the cause from whence it flow'd, wholly resigning himself to a desire of enjoying it which is able to satisfy him.

6. These 3 last Aphorisms I have borrowed from the Comments of *Hiracles* on the Golden Verses of *Pythagoras*, writ in *Greek* more than 20 Years ago, which may shew that what I recommend is no Novel, but asserted by the wisest Ancients.

REASON, from whence it proceeds; and cause of its variety in Mankind.

There is scarce any thing wherein Man is more proud of himself than in a certain Quality, which he calls Reason; hence *Aristotle* defined Man to be a Rational Creature, though according to his own method of Logick, (which is the Art of Reasoning) it is thought foolish to think undergraduated Animals may fairly put in a share in that Epithite or Difference; And what this Reason is, where it exists, and whence it proceeds, (is a Question) 'tis certain Men do not unfrequently take up Arms against it witness Mr. *Hobs*, (a Person that might be supposed to have as great an Interest in that Indowment as any of our Age has known) who lays it down as his Maxim, That as oft as Reason is against a Man it is against Advantages and Inclinations (so could a Man be against Reason; witness also the Prodigy of Wit the late Earl of *Rochester* with the highest colour of Reason, wrote a Satyr against Reason it self, endeavouring

to expose it as the greatest Plague of human kind, and which rendered them both more absurd and miserable than the most brutish of Beasts.

2. I alledge not this as partaking with or justifying either of these Authors, but only to shew how variable some Men's Conceptions are about this matter, which will further appear if we consider, that what one Man asserts and contends for as the most Rational thing in the World, another no way his inferiour for parts, shall expose and laugh at as most absurd and contrary to Reason; and this Contradiction is not only seen in particular Men, but between great and numerous Parties, Sects, and whole Nations in things of the greatest importance and daily in practice among them, as their Customs, Laws, Rites, and Ceremonies, both Civil and Religious; The Story well known of that Eastern Prince, who having got in his Army some Indians who were wont to eat their Parents Bodies when dead, and other Europeans that buried theirs in the Ground, commanded of the first what they would take to give up their Custom, and suffer their Fathers to be eaten, terr'd, who cried out unanimously, Let the Gods forbid, that we should commit such unreasonable Impiety as to expose the dear Corps of our Ancestors to rot in the vilest of Elements; but when to the other on the contrary, he proposed Eating of their Friends Bodies, they rejected with horror, as the most unreasonable Overture in the World.

3. Since therefore the Reason of Mankind appears to be so different, I shall endeavour briefly to penetrate into the Original Grounds of its variety; in order whereunto it will be requisite to consider the three grand Principles or Fountains, the Understanding and distinguish

which will render us capable to know the
 whence the variety of Man's Reasoning
 arise and proceed, for to which soever of
 each Man hath devoted himself, or entered
 with his Will, suitable thereunto will his
 son be.

The first Principle or Fountain is the Ori-
 al Fire, or Fountain of all things, the Cause
 all Life and Motion, which in its own Nature,
 void of the Son's Property, is a dark Poyson-
 fierce Consuming Fire; as the highly worthy
 es saith, *The Father is a Jealous angry God, and*
Consuming Fire; that is, without the qualifica-
 of the Divine Power, or Son of God, for it
 the Son that influences, qualifies, enlightens,
 reconciles the dark harsh Father, and unites
 Soul to its Creator, for from this dark harsh
 Principle, the Soul of Man takes its Original, be-
 an unbounded Fountain, having in it self a
 Will; and though it be fallen out of that
 ous Estate it was first Created in, and for-
 n its beloved Spirit, or Sons Property, yet it
 fallen into the Human Nature, and therefore
 ds in the possibility of being made better, if
 Will enter into the Divine, or second Prin-
 e, but worse it cannot be then it is in its own
 ure, for this cause the great Light of the
 rld said he came to seek, and to save that
 ch was lost, viz. the Souls of Men which had
 arted and separated from the guidance of the
 Principle, and lived in the operations of its
 Nature, and fierce harsh Fires; now if Man
 ers with his Will into this fierce, poysonous,
 x, harsh Principle, and separates himself from
 Light, and suffers his Soul to its operations
 its own nature, so that this fierce property
 es to be predominant in the Center of his

Heart, then all the Reasonings of such a Man do arise and proceed from it, and unto such Peccations, Injustice, Covetousness, Pride, Domineering, Oppressions, Violence, Outraging, Envy, Backbiting, fighting with, and killing not only our own Kind but all others, seems to be natural, and therefore the highest of Reason with them, for they account those thing and practices to be their Rights and Priviledges, and that God justifies them in doing the Voice of the fierce Wrath, as Captain Uchida the German, that was Executed here some years ago for the Murder of Esquire *Thin*, being a little before his Death urg'd with the heinousness of his Crime, and what deep and sincere Repentance ought to be found in him before he could expect a Pardon from God, he answered, That he knew, indeed, that killing a Man was always amongst little People, counted a great business but in many circumstances look'd upon by Persons of Quality under a far different Aspect, and that he did not doubt but God Almighty would regard him as a Gentleman: And if others, that make Profession of Human Butcheries, do not speak out altogether so plainly, we may reasonably suppose they have yet ready the same Sentiments, or else they could never follow such Courses, without the least shew of Remorse. And from this Principle, as devoid of the second, do proceed not only amongst Heathens, Turks, and Jews, but even amongst those that call themselves Christians, all their bad Reason, Laws, Policies, Customs, and whatever else is of the nature of evil in Man, one to another, and to all inferior Creatures, all comes from the same dark Root.

5. The second grand Principle, or Fountaine of the holy meek Light, which proceeds from, and is continually begotten, and generated by the

r, and it is of a most amiable and blessed na-
 e, and this is the true Light and Spirit of the
 il, which throughout shines, or tinges all the
 th astringent Qualities of the Father, and al-
 he Soul of Man, which is, as is mentioned be-
 e, of the same nature, for without this blessed
 ver, the Human Soul is but a dark fierce
 e, and an Houle of Death, but if a Man sur-
 s his Will, which in it self is free, to enter into
 s amiable and blessed meek Principle of Light
 d Love, and will freely and humbly give up
 n, or her self, to this most gracious Spirit to be
 ided, ruled, and conducted in all its ways, then
 becomes enlightned, and all its harsh, dark,
 rce ardours, becomes as it were changed, qua-
 shed, and made meek, gentle, and courteous;
 is is the good Genus, happy Demon, or good
 ngel-Guardian, of every one that hearkeneth
 nto, and will be sure to bring him to Tranqui-
 y and Bliss; this is the Pearl of great value,
 hich every one ought to seek with the high-
 elligence, for when this good Principle comes
 ce to bear Rule in Man's Soul, then from its
 ursed Nature, do all the Reasonings arise and pro-
 ed, and are tinged therewith, as Water tastes of
 ose Minerals from or through which they pass,
 and such Peoples discourses shall not be vain, emp-
 y, fallacious, sophistical, pernicious, or unfruit-
 ful, but sound, efficacious and fruitful, in every
 good Word and Work, for that Man shall not
 nly have his Conversation, as it were with Salt,
 ministring Grace to the Hearers, but likewise
 ill, with all diligence, abandon Pride, Cove-
 usness, haely High-mindedness, Envy, Malice,
 ruelty, oppressing Violence, Fighting and Kil-
 ing, not only of one another, but of all other in-
 erior graduated Creatures, and so contributes

as much as in him lies; to deliver the whole Creation, and Creatures, into that Glorious State of Liberty of the Sons of God, which the Apostles faith, They groan and travel in pain to be delivered into.

6. The Third Principle, or Fountain, is the outward visible World, viz. The four Elements, the Sun, Stars, and all the Operations of the outward Nature, of which, Men, and all other Creatures, are made and constituted, as to their Members and Senses; and if Man should degrade himself, and immerse himself too far into this External Nature or Principle, doating with all his Affections on these inferior things, and supplanting his chief Happiness therein to consist, where by the Spirit of the Great World is suffered to predominate and bear sway in the Heart, then his Reason and Understanding is formed by, and continually generated from vain trifling outward Objects; so that thenceforth, all foolish and wicked Customs easily take place in him, and hurry his Mind at their pleasure, from one Passion to another, till he arrives at the most foolish Debauchery and Extravagance, as a Man that has given up his Soul to sensual Love, the desire of Money, or Earthly Honor, and the like; or if he be but to the cruel Exercise of Hunting, or the foolish Diversion of Gaming and Dancing, each of these Persons, whose Minds are taken up and amused with that particular to which he has intailed himself; and accordingly, not only all his own Discourses borders thereupon, but he esteems any thing another can say to be impertinent and absurd, thus to an ambitious Spirit that designs the Conquest of Kingdoms, and building himself an airy Name, to be much talk'd of in the present and future Ages, as a brave Fellow; the desperate,

rate Mischiefs he has done, nothing is so acceptable, as to speak or hear of deep Policies of State, and suitable Stratagems of War, of raising and disciplining Martial Troops, of diving into the Councils of Princes, and contriving Projects of Greatness; but all this the besotted Inamorate lies out against, as the silliest toil that ever mortal undertook, and avows there is no Affair in this World so important, as good Cloaths, neat Address, and curious Compliments, to obtain the Grace and Favour of his good Mistress, whilst the covetous Miser, that wears his Heart in his Job, and his Brains in his Bags, laughs at them both, as the most egregious Coxcombs that ever the Sun did yet shine upon, and will allow no Conversation to be, since that does not treat of Debtor and Creditor, Houses, Lands, Sales, Mortgages, Executions, and Fifty *per Cent.* yet both he and the rest are run down as stupid Animals, Masters of not one Drachm of Reason, or good Sense, by a brisk Spark, who makes Wit and Repartee the Grand business of Life, and will not misown himself to be the Author of a well-taking Play; for the place of Chancellor, or a thousand Guinea's paid down on the Nail, for he swears a Man ought not to value himself on the hazard of Birth, Pelf, or Fortune; but the true Riches of the Mind, which with him are only high Talking, extravagant Drinking, and wild Thinking, thus we see that each Man does prize himself upon, and value things, just as he has plunged his Spirit and Inclinations into them, by a habitual Custom and Affection.

7. Hence it is, that all wicked and foolish usages take place in Man, as intemperateness either in Diet, called Gluttony, or of Liquors, which is called Drunkenness, so Swearing, Lying,

vain Plays and Games, fashions of superfluous Garments, idle Jestings, Jeering, and many ridiculous Sports and Pastimes, as the Multitude calls them, do proceed, and most, or all of these things, by inuring themselves thereunto, become their Reason, for from thence comes that vulgar Saying, which is swallowed as a Maxim, *We have as good be out of the World as out of the Fashion* and to speak truly, they had much better be out of this wicked fantastick World, than to follow his Vanities, which leads all its followers into, and joyns them with the first dark fierce Principle of Wrath and Perdition, for all that is vain and fantastick is called Reason, when the Souls of Mankind are swallowed up in this Principle. But from what has been said, (and a prospect of these Actions and Conversations of Men) we may readily be enabled to make Judgment from what Root each Man's reasoning proceeds, and whether they tend.

A Bill of FARE:

Several Excellent Dishes of Food, easily procured without Flesh and Blood, or the Dying groans of God's innocent and harmless Creatures, which do as far exceed those made of Flesh and Fish, as the Light doth Darkeness, or the Day the Night, and will satisfie all the wants of Nature to the highest Degree; which Banquet I present to the Sons of Wisdom, and to all such as shall obtain that happy Condition, as to decline that depraved Custom of Killing and Eating their Fellow Creatures, and whose desire is to live according to the innocent Law of Nature, and do unto all Creatures as they would be done unto; for the highest degree of Sanctity and Religion, is to imitate God, who is the Maker and Preserver of all things: Consider also, that thy Life is near and dear to thee, the like is to be understood of all other Creatures, as I have at large demonstrated in our Way to Health, Long Life, and Happiness.

1. Bread and Water hath the first place of all Foods, and are the Foundation of dry and moist nourishment. and of themselves being wisely prepared, makes a good Food, of an opening, cleansing Nature and Operation, viz. Take Oatmeal and make it into a Gruel, as we have Taught in our Monthly Observations of Health, then put Bread into it; also take Water and good Wheat Flower, and make it into a Pap, and put Bread into it, and season it with Salt;

this and Bread, with a Glas of Water, a Man may live very well, which a Friend of mine, of no mean Quality, have done for near two Years eating neither Flesh, nor any of their Fruits, neither does he wear any Woollen Garments, but Linnen.

2. Bread and Butter, Bread and Cheese, being eaten alone, or with Sallad Herbs washed, without either Salt, Oil or Vinegar, makes a most excellent Food, of a cleansing exhilarating Quality, easie of digestion; the frequent eating thereof, sweetens and generates good Blood, and fine Spirits, and prevents the generation of sower Humours, also keeps the Body open; and all Herbs thus eaten, let the Food be what it will, is to be preferred before those that are eaten with Salt, Vinegar and Oil, especially for Women, and all Constitutions that are subject to generate sower Humours, and winly Diseases.

3. Bread and Butter eaten with our thin Gruel, wherein is only Salt to season it, the best way of eating it is to bite and Soop, as you eat raw Milk and Bread; this is a most sweet and agreeable Food to the Stomach, of easie Concoction and breeds good Blood, and causes it to Circulate freely, and it is the most approved way of eating Water-gruel with Butter.

4. Bread, and Milk as it comes from the Cow, or raw, as they call it, is a most delicate Food, and Milk eaten thus, is not only the best Food, but the most; the frequent eating thereof does sweeten the Blood, prevents sower Humours, carries Wind downward, and causes it to pass away freely without any trouble or molestation to Nature, maintaining Health and good Complexion, and it is to be preferr'd before all other ways of Eating, or Preparations, especially then boiled Milk,

Milk, for boiling of Milk does fix or stagnate the fine, volatile Spirits, and makes it of a tough Nature, by which the Stomach cannot so easily separate it, neither does it generate so fine Blood or Spirits; for this cause, if you boil Milk, and then let it to Cream, it will not separate, or afford more than a thin Skin; but remember that you do not eat your Milk before it be cold, nor hot from the Cow, as most incline to; the particular Reasons I have demonstrated in our *Good Housewife made a Doctor*.

5. Bread and Eggs, or Bread and raw Eggs, as they call them, is an excellent Food, and it hath the first place of all Meats made of Eggs, being easier of Concoction, generates finer and better nourishment, it naturally cleanseth the passages, and the frequent eating of Bread and raw Eggs preserves the Lungs, the Bellows of Life, cheers and warms the Stomach, and frees it from obstructions; but remember that you break both ends, and suck both the White and Yolk by degrees together, and eat it with Bread, for the White is the strong Body, and the Yolk contains the Spirits, and therefore they being eaten together, are both wholsomer than asunder, and more agreeable unto Nature; a little Custom will render them very pleasant and delightful to most, or all Constitutions.

6. Eggs, Parsley and Sorrel, mixed or stirred together, and Fried in a Pan with Butter and a little Salt, and when done, melt some Butter and Vinegar and put on them, but you must not put too great a quantity of Herbs, for then it will render it more heavy and dull in Operation; this is a Noble and most delicious Dish, and it affords a good nourishment, provided you eat not too much in quantity.

7. Eggs

7. Eggs beaten together and Fried with Butter, and when done, melt some Butter and Vinegar and put over them, is also a delightful and pleasant Dish, being much better and easier of Digestion, than the common way of Frying Eggs, as being lighter and more tender.

8. Eggs Poached, and some Parsly boiled and cut small, and mixed with some Butter and Vinegar melted, makes a very fine Dish, and gives great satisfaction to the Stomach, supplying Nature with Nourishment to the highest degree, and is very grateful to the Palate.

9. Eggs boiled in their Shells, and Eggs roasted, the last being the best, and eaten with Bread and Salt, or with Bread, Butter and Salt, is a good substantial Food; also Eggs broken and Butter'd over the Fire, is a good Food, being eaten with store of Bread.

10. Eggs being mixed with various sorts of Fruits, with Butter and Bread made into Pies, is a sort of delicious Food, that a Man may give himself the Liberty to Eat now and then to great satisfaction, and no detriment to Nature, provided it be not too often.

11. Eggs Poached, and eaten with a Dish of boiled Spinnage Buttered, is a good Food, and affords agreeable Nourishment, being eaten with plenty of good Bread.

12. Eggs, with Flower and Water made into a Pap on the Fire, as we have directed in the fore-mentioned Book, *The Good Housewife made a Doctor*, is a Noble Food, affording a brave clean nourishment, being eaten either alone, or with Bread.

13. Raw Eggs broke into our thin white Water-gruel, and Brewed well together, with some Salt to season it, and then eaten with Bread, or Bread

Bread and Butter, makes a most exhilarating Food, being of a warming Quality, and agreeable unto the Stomach, generates good Blood, and fine brisk Spirits; this Gruel is very good for all young People and Women, for the frequent use of this, and others of our Spoon-Meats, do naturally sweeten all the Humors, and prevents the generation of sower Juices, frees the passages from Windiness, and Gripping pains.

14. Milk, Water and Flower, makes a brave substantial Pap or Food, this affords a strong nourishment, and such as eat frequently of it, shall not be subject neither to the Gripes of the Stomach nor Bowels, and cuts off the generation of Wind in the bud, makes the Spirits brisk, the Body plump, fat, and of good Complexion, also it allays heat and drought, this being as friendly a Food to Nature as any Composition made by Fire with Milk.

16. One Egg broke into a Pint of good Ale, and Brewed well together, and eaten with Bread, makes a brave Meal, and it hath a vigorous and quick operation in the Stomach; in the Summer you may drink or eat it cold with Bread, but in the Winter warm it.

17. Take a Pint of Ale, or good Beer, sweeten it with Sugar, then put it on the Fire, make it boiling hot, but not Boil, then take one or two Eggs, beat them with a little Water, then brew them well with your hot sweetned Ale or Beer; this is a noble comforting sort of Food, or rather a rich Cordial, which does wonderfully replenish Nature with both dry and moist nourishment.

18. Rice and Water, boiled and buttered, is a friendly Food, and easie of Concoction, and affords a good nourishment.

19. Rice and Milk is also a noble Food, affording a substantial nourishment, especially if you put Sugar in it, and remember in what Spoon-Meats soever you put Butter, let no Sugar come, and where you put Sugar let no Butter be.

20. An Egg or two beaten and brewed in a Pint of raw Milk, as they call it, either cold or warm, according to the season of the year, is a Noble substantial Food, affording a most excellent nourishment; the frequent eating thereof, prevents the generation of sower windy Humors, (which are the original of many cruel Diseases, more especially in Women and Children) and gives all good healthy Complexion.

21. Milk made boiling hot, and then thickned with Eggs, is a brave substantial Food, of a friendly mild Nature and Operation, agreeable to most or all People.

22. There is also made of Milk, several other sorts of Food, viz. Cheese-Cakes, Custards, White-Pots, all which are much of one Nature and Operation, they nourish much, and are substantial, but are not to be eaten too frequently.

23. Spinnage boiled, or stewed, and buttered, and eaten with Bread, makes a brave cleansing Food, easie of Concoction, and generates good Blood, and sweetens the Humors, moves and opens Obstructions.

24. Spinnage, and the young buds of Colworts boiled in plenty of good Water, with a quick brisk Fire, and eaten only with Bread, Butter and Salt, is fine pleasant delightful Food, affording a good clean nourishment.

25. Spinnage boiled with the sound tops of Mint and Balm, seasoned with Salt and Butter, and eaten with Bread, makes a Noble Dish, of a warming Quality, and gives great satisfaction to the Stomach, affording an excellent nourishment.

26. Spinnage, Endive, and young Parsley, boiled and eaten with Bread, Butter, and Salt, is a brave friendly exhilarating Food, generating good Blood, and fine brisk Spirits, cleanse the Passages, and loosens the Belly.

27. Boiled Cabbage, Collyflowers, and Colworts, being eaten with Butter, Vinegar, Salt, and Bread, the last of the three being the best, for they loosen the Belly, purge by Urine, and are easie of Concoction; but remember that you boil them in plenty of good Water, with a quick Fire, and not too much, which is to be observed in all the preparations of Herbs and Grains.

28. Asparagus, boiled and eaten with Bread, Butter, and Salt, is a most delicious Food, they afford a clean nourishment, and are friendly to the Stomach, opens Obstructions, loosens the Belly, and powerfully purges by Urine.

29. Artichokes boiled, and eaten with Bread, Butter, and Salt, are an excellent Food, and generates a substantial nourishment; a Man may make a noble Meal of them.

30. Green Beans, boiled and eaten with Salt, Butter, and Bread, is a most pleasant Food, they gently open the Belly, affording a good nourishment, if you eat temperately of them, for they are an enticing Food. Let all People, subject to windy Diseases, eat them sparingly.

31. French,

31. French, or Kidney-Beans, boiled in plenty of Water with a brisk Fire, and eaten with Bread, Butter, and Salt, makes a brave delightful Dish of Food, of a cleansing opening nature and operation, they purge by Urine, and gently open the Belly, affording a good nourishment, provided they are eaten temperately; which is chiefly to be regarded in all green Foods.

32. Green Pease boiled, and seasoned with Salt and Butter, and eaten with Bread; makes a most pleasant Dish of Food; their nourishment is not strong, they are windy if not sparingly eaten.

33. Dry Pease being boiled in plenty of good soft Water, being seasoned with Salt and Butter, makes a substantial Dish of Food, and affords a strong nourishment, and are good for all strong labouring Men.

34. Boiled Turnips makes a very good Dish of Food, being seasoned with Salt Butter, and eaten with Bread, especially for all young People; they open and cleanse the Passages, and are easie of digestion, and may with safety be eaten plentifully; their colour declares their excellent Virtues.

35. Parsnips boiled in plenty of good Water, seasoned with Salt, Vinegar, Butter, and Mustard, makes a brave substantial hearty Dish of Food, and are friendly to most Constitutions.

36. Carrets boiled, and seasoned with Salt and Butter, and eaten with good Bread, is a fine Dish of Food, very pleasant and wholsom, and are of easie Concoction; the deep red are the best.

37. Roasted or boiled Potatoes eaten with Butter, Salt, and Vinegar, makes a pleasant Dish
of

of Food, very grateful to the Stomach, and are easie of digestion ; now and then a Meal of them may do well.

38. Apple-Dumplings eaten with Butter, or Butter and Sugar, hath the first place of most sorts of Puddings ; they are easie of Concoction, and afford a friendly nourishment.

39. Plain Dumplings made very small, *viz.* with good Flower, Milk, Eggs, and a little Butter mixed or work'd up in them, and made thin like small Cakes, about as large as a Crown Piece, and put into boiling Water, which will be boiled in a little time ; this is a noble substantial Food, very sweet and pleasant, of a warming nature, of an easie friendly operation.

40. Plain Puddings made with Eggs, Flower, and Milk, well boiled and buttered, makes a firm Food, agreeable to the Stomach, being eaten temperately is both wholsom and healthy.

41. Boiled Dumplings made only with Flower, Milk, or Water, with a little Ginger, which is the best Spice for Puddings, with Yeast or Barm, and when done buttered, is a very good wholsom Food, and of easie digestion ; of this alone, a Man may now and then make a good Meal.

42. Boiled Puddings made with Flower, Milk, and Eggs, and Raisins or Currans, and buttered, makes a pleasant Food, and a Man may now and then, give himself the liberty to make a Meal thereof without prejudice.

43. There are also several sorts of light Puddings made of Bread, and various sorts of ingredients, which are pleasant to the Palate, and not ungrateful to the Stomach, if sparingly eaten.

44. Rice Puddings both plain and made of Fruit, which for the most part are a pleasant sort of

of Food, easie of digestion, and may be freely eaten.

45. There are also several of Baked Puddings, which to most young People are delightful, they afford a good strong nourishment, and are best for such as Labour.

46. Apple-Pies made with Fruit, that is neither too green or unripe, nor too cold or far spent, are a very good Food, especially for young People; they afford a good nourishment, and are friendly to Nature.

47. Pear-Pies being full ripe, makes a fine, gentle, friendly Food, of easie Concoction.

48. Rhedishes and Bread, and Butter, is a very good Food, and a Man may now and then make a good Meal thereof; this affords a substantial nourishment, far exceeding a Flesh Dinner.

49. Parsley and Bread and Butter, makes a noble exhilarating Food, agreeable to Nature, nothing more friendly to the Stomach, breeds good Blood, and fine Spirits.

50. Sorrel and Bread and Butter, makes a brave brisk Food, easie and quick of digestion, cleanseth the Stomach, and opens the Belly, and generates good Blood.

51. Balm and Bread and Butter, makes an excellent Food, of a chearing warming Quality; no sort of Food makes a better nourishment.

52. Sage and Bread and Butter, makes excellent Food, afford, a good nourishment; its particular operation is, it warms the Stomach, and expels Wind.

53. Milk Pottage, *viz.* half Milk and half Water, mix it, and put it on your Fire, when boiling hot then take it off the Fire, and brew it with some Oatmeal, ready tempered or mixed with

with a spoonful of cold Water or Milk, season it with Salt, and eaten with Bread, makes a very good substantial Food, affording a good nourishment, agreeable to the Stomach : But remember that it be made thin, and full half Water, otherwise it will be heavy on the Stomach, especially if it be for weakly Consumptive People.

54. There is also a brave sort of Food made of Wheat and Milk, called Furmity ; some make it plain, and others add Fruit to it ; the plain is the best, but they are both very good, affording a firm substantial nourishment, of a mild friendly operation : The frequent use of this is a grand enemy to the generation of sower windy Humours.

55. Boiled Wheat buttered, is a noble Dish, and with this alone, a Man may make a better, and more satisfactory Meal, than with Princely variety ; it affords a sweet, friendly, and most agreeable nourishment, easie of concoction, and generates fine thin Blood.

56. Take good white Pease, boil them, when near done, add green Sage and Onions cut small, then season it with Salt and Butter ; but in the Winter, when green Sage is not good, then take that which is dried according to our Directions in *the Way to Health, long Life and Happiness*. which is to be preferred before green. This is a brave strong substantial Pottage, very grateful to the Palate, and agreeable to the Stomach.

57. Directions to make several sorts of Herb Pottage, *viz.* Take what quantity you please of good Water, make it boiling hot, then have your Herb or Herbs ready washed, not cut as the usual custom is ; put them into your boiling hot Water, let your Vessel continue on the Fire till your Li-
quor

quor begins to boil, then take it off the Fire, and let your Herbs remain in your boiling Liquor two or three Minutes; after which take your Herbs out, then brew your hot Infusion with a little small Ground Oatmeal, which you must have ready, tempered with a Spoonful or two of cold Water, adding Salt and Butter to it, which ought to be brewed with your Oatmeal. This Pottage, or Gruel, you may eat with Bread, or without, as you find most agreeable to your Stomach; all Herb Pottages made after this method, are far more commendable, for all good purposes, than that made the common and usual way, for the hot Liquor, in a moments time, draws forth all the fine, spirituous, mild, friendly, opening, cleansing Virtues, and leaves the more gross, raw, or crude quality behind, even as the first hot Liquor put on Malt, does attract the best, and most spiritual Virtues, and strength of the Malt; for in most, or all Infusions, the fine spirituous qualities separate, and do first give themselves forth into any proper Minstruim, or Liquor.

58. Smallage makes a Pottage or Gruel of a cleansing quality, it purifies the Blood, opens Obstructions of the Liver and Spleen; this Pottage alone, eaten twice a day, is an effectual Remedy against all Consumptive Humours.

59. Sellary does also make a brave Physical Pottage, it warms and comforts the Spirits, affords a good nourishment, and is an admirable Remedy against winy lower Humours.

60. Leek Pottage is not only good Food, but it is also profitable against all Obstructions of the Uriners, and is good against short windedness, and other Obstructions of the Breast, and affords a good clean nourishment.

61. Onion

61. Onion Pottage; this eaten with good Bread, Butter, and Salt; makes a brave Meal of it self; it is also good against difficult breathing.

62. Garlick Pottage is chiefly good for full Bodied Corpulent Men, and such as are troubled with Coughs, the Stone, and Gravel.

63. Parley Pottage warms the Stomach, cheers the Spirits, and is very agreeable to the Stomach, being eaten with Bread, Butter, and Salt; a Man may make a very good Meal thereof.

64. Mint makes a noble exhilarating Pottage, the frequent eating thereof, does not only prevent windy Humours in the Passages, but it mightily strengthens the Retentive Faculty of the Stomach.

65. Balm makes a Pottage of a warming comforting quality, and is a gallant Food, affording excellent nourishment; this alone makes a noble Meal, to the highest satisfaction of the Stomach.

66. Water-Cresses made into Pottage being eaten with Bread, Butter, and Salt, is not only a good Food, but the frequent use thereof cleanseth the Blood, and prevents Fumes and Vapours from flying into the Crown.

67. Sweet Charwel makes an excellent Pottage, being eaten with Bread, Butter and Salt, is not only a brave Food, but it warms cold Stomachs, and is a friend to the Lungs.

68. Take Currans, boil them in your Water, when almost done, mix a little small Oatmeal with two Spoonfuls of cold Water, stir it in, and let it boil a little; when done, season it with Salt, adding Sugar with it: This eaten with Bread makes a good Meal. You may add Butter, as most good Houewives do, but I must tell them,
that

that it makes it heavy on the Stomach, and apt to send Fumes into the Head.

69. Boil your Raisins in Water, as is mentioned before of Currans, when almost done, then stir your tempered Oatmeal in, and let it boil a small time, when done, add Salt, Sugar, and Bread; you may add Butter, especially if the Eaters thereof be strong working People; this Pottage affords much nourishment, and a Man may sometimes make a very good Meal of this alone.

70. Take Raisins, Currans, and a few Prunes, boil them in good Water, when near done, thicken it with white Bread, adding Spice, Sugar, Butter, and Salt; This is a rich Pottage, affording a great nourishment, and therefore it must be eaten the more sparingly.

71. A piece of good Bread, and a Pint of good Ale or Beer, makes a very gallant Meal, it warms the Stomach, is easie of digestion, generates good Blood, and it has a quick and pleasant Operation.

72. Bread and half a Pint of good Canary Wine, a Man may make a noble and most delightful Meal, even to the highest satisfaction of Nature.

73. Bread and a Pint of good Cyder, do also make a good Meal, it breeds good nourishment and makes a Man full of Life and Spirit.

73. Bread, and half a Pint of Cherry Wine, Goosberry Wine, or Currans Wine, with this alone a Man may make a brave Dinner, it affords a noble brisk spirit and nourishment.

74. Flummery is an ancient Food the *Britains* used to eat, and the use of it is still continued amongst the *Welsh*: The *Britains*, and those that now eat this sort of Gruel, had, and have various

rious ways of eating it, *viz.* to mix Ale with it, and so eat it with Bread, others Milk, Cream, and the like ; which mixtures do very well. This Gruel I commend to all weak Stomach'd People, and especially to such whose Breasts and Passages are furred, and obstructed by sweet, tough, and phlegmy Matter, it being an excellent remedy against all such Infirmities.

75. Bonniclabber is a sort of Milk Meat, and though last spoken of, deserves the first place for its excellent Virtues : Bonniclabber is nothing else but Milk that has stood till it is thicker, and become of a thick slippery substance ; this is an excellent Food being eaten with good Bread in hot Seasons, especially for Consumptive People, and such as are troubled with any kind of stoppages of the Breast, it naturally opens the passages, it's easy of concoction, and helps to digest all hard or sweeter Foods, it also cools and cleanseth the whole Body, and renders it brisk and lively, quencheth Thirst to admiration : And with this, or any of the forementioned Dishes for Food, any Person may make a hearty Meal thereof with great satisfaction.

But remember always this grand Truth, *viz.* that Nature unlepraved is simple and innocent, and is satisfied with a proportionable Food, a few things supplies all her wants, therefore seek not many Dishes, nor variety of Foods, especially at one Meal, for most Diseases and Distempers are contracted through excess and inordinate living ; nor doth any thing preserve the Body, and also the Mind in perfect Health, much as Sobriety and Temperance, and not heap together various sorts of Foods, beyond

yond the necessity, or the digestive Power of Nature. The Ancient Wise Men that lived to great Ages in perfect Health, were contented with simple Food and mean Drink and it would be our Happiness to imitate them ; I wish I might be an Instrument to persuade my Countrymen to such Moderation.

F I N I S.

